Henry Cornelius Agrippa

HIS

Fourth BOOK OF Occult Philosophy.

OF

GEOMANCIE.

MAGICAL ELEMENTS of *Peter de Abano.*

ASTRONOMICAL GEOMANCIE.

The NATURE of SPIRITS.

ARBATEL of MAGICK.

The Species or several Kindes of MAGICK.

Translated into English

By ROBERT TURNER, *Philo-Med.*

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MVSEVM
BRITAN
NICVM

The PREFACE
To the Unprejudiced READER.

AS the fall of man made himself and all other creatures subject to vanity, so, by reason thereof, the most noble and excellent Arts wherewith the Rational soul was indued, are by the rusty canker of Time brought unto Corruption. For Magick it self, which the ancients did so divinely contemplate, is scandalized with bearing the badge of all diabolical sorceries: which Art (saith Mirandula) Pauci intelligunt, multi reprehendunt, & sicut canes ignotos semper allatrant: Few understand, many reprehend; and as dogs barke at those they know not: so do many condemne and hate the things they understand not. Many men there are, that abhor the very name and word Magus, because of Simon Magus, who being indeed not Magus, but Goes, that is, familiar with evil Spirits, usurped that Title. But Magick and Witchcraft are far differing Sciences; whereof Pliny being ignorant, scoffeth thereat: for Nero (saith Pliny) who had the most excellent Magicians of the East sent him by Tyridates king of Armenia, who held that kingdom by him, found the Art after long study and labour altogether ridiculous. Now Witchcraft and Sorcery are workes done meerely by the devill, which with respect unto same covenant made with man, he acteth by men his instruments, to accomplish his evil ends: of these, the histories of all ages, people and countries, as also the holy Scriptures, afford us sundry examples. Plin. lib. 30 Nat. Hist.

But Magus is a Persian word primitive: expresst such a one as is altogether con-

[illegible] and as Plato affirmeth, the art of Magick is the art of worshipping God: and the Persians called their gods [illegible] hence Apollonius saith, that Magus is either [illegible] or, that is, that Magus is a name sometime of him that is a god by nature, and sometimes of him that is in the service of God: in which latter sence it is taken Matth. 2. 1, 2. when the wise-men came to worship Jesus; and this is the first and highest kinde, which is called divine Magick; and these the Latines did intitle Sapientes, or wise-men; for the fear and worship of God is the beginning of knowledge. These wise-men the Greeks call Philosophers; and amongst the Egyptians they were termed Priests: The Hebrews termed them Cabalistos, Prophets, Scribes and Pharisees; and amongst the Babylonians they were differenced by the name of Caldeans, and by the Persians called Magicians: and one speaking of Sosthenes, one of the ancient Magicians, useth these words: Et verum Deum merita majestate prosequitur, & angelos ministros Dei, sed veri ejus veneracioni novit assistere; idem dæmonas prodit terrenos, vagos, humanitatis inimicos: Sosthenes ascribeth the due Majesty to the true God, and acknowledgeth that his Angels are ministers and messengers which attend the worship of the true God; he also hath delivered, that there are devils earthly and wandering, and enemies to mankind.

So that the word Magus of it self imports a Contemplator of divine and heavenly Sciences; but under the name of Magick, are all unlawful Arts comprehended; as Necromancy and Witchraft, and such Arts which are effected by [illegible]nation with the devil, and whereof he is a party.

[illegible]witches and Necromancers are also called Male-[illegible]i; Sorcerers or poisoners; of which name [illegible]called, who without the Art of Magick

do

do indeed use the help of the devil himself, to do miracles; practising to mix the powder of dead bodies with other things by the help of the devil prepared; and at other times to make Pictures of wax, clay, or otherwise (as it were Sacramentaliter) to effect those things which the devil by other means bringeth to pass. Such were, and to this day partly, if not altogether, are the corruptions that have made odious the very name of Magick, having chiefly sought, as the manner of all Impostures is, to counterfeit the highest and most noble part of it.

A second kinde of Magick is Astrologie, which judgeth of the events of things to come, naturall and humane, by the motions and influences of the Stars upon these lower elements, by them observ'd and understood.

Philo Judæus affirmeth, that by this part of Magick or Astrologie, together with the motions of the Stars and other heavenly bodies, Abraham found out the knowledge of the true God while he lived in Caldea, Qui Contemplatione Creaturarum, cognovit Creatorem (saith Damascen) who knew the Creator by the contemplation of the creature. Josephus reporteth of Abraham, that he instructed the Egyptians in Arithmetick and Astronomy; who before Abraham's coming unto them, knew none of these Sciences.

Abraham sanctitate & sapientia omnium præstantissimus, primum Caldæos, deinde Phœnices, demum Egyptios Sacerdotes, Astrologia & Divina docuerit. Abraham the holiest and wisest of men, did first teach the Caldeans, then the Phœnicians, lastly the Egyptian Priests, Astrologie and divine knowledge.

Without doubt, Hermes Trismegistus, that divine Magician and Philosopher, who (as some say) lived long before Noah, attained to much divine knowledge of the

Creator

Creator through the ſtudy of Magick and Aſtrologie; as his Writings, to this day extant among us, teſtifie.

The third kinde of Magick containeth the whole Philoſophy of Nature, which bringeth to light the inmoſt vertues, and extracteth them out of Natures hidden boſome to humane uſe: Virtutes in centro centri latentes; *Vertues hidden in the centre of the Centre, according to the Chymiſts: of this ſort were* Albertus, Arnoldus de Villa nova, Raymond, Bacon, *and others*, &c.

The Magick theſe men profeſs'd, is thus defined: Magia eſt connexio à viro ſapiente agentium per naturam cum patientibus, ſibi, congruenter reſpondentibus, ut inde opera prodeant, non ſine eorum admiratione qui cauſam ignorant. *Magick is the connexion of natural agents and patients, anſwerable each to other, wrought by a wiſe man; to the bringing forth of ſuch effects as are wonderful to thoſe that know not their cauſes.*

In all theſe, Zoroaſter *was well learned, eſpecially in the firſt and the higheſt: for in his Oracles he confeſſeth God to be the firſt and the higheſt; he believeth the Trinity, which he would not inveſtigate by any natural knowledge; he ſpeaketh of Angels, and of Paradiſe; approveth the immortality of the ſoul; teacheth Truth, Faith, Hope, and Love; diſcourſing of the abſtinence and charity of the* Magi.

Of this Zoroaſter, Euſebius *in the Theologie of the Phœnicians, uſing* Zoroaſter's *own words:* Hæc ad verbum ſcribit (*ſaith* Euſebius) Deus primus, incorruptibilium, ſempiternus, ingenitus, expers partium, ſibiipſi ſimillimus, bonorum omnium auriga, munera non expectans, optimus, prudentiſſimus, pater juris, ſine doctrina juſtitiam perdoctus, natura perfectus, ſapiens, ſacræ naturæ unicus inventor,

&c.

&c. Thus saith Zoroaster, *word for word: God the first, incorruptible, everlasting, unbegotten, without parts, most like himself, the guide of all good, expecting no reward, the best, the wisest, the father of right, having learned justice without teaching, perfect, wise by nature, and onely inventor thereof.*

So that a Magician is no other but divinorum cultor & interpres, *a studious observer and expounder of divine things; and the Art it self is none other* quam Naturalis Philosophiæ absoluta consummatio, *then the absolute perfection of Natural Philosophy. Nevertheless there is a mixture in all things, of good with evil, of falshood with truth, of corruption with purity. The good, the truth, the purity in every kinde, may well be embraced: As in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that did forbeare to worship the God of all power, or condemn that kinde of Worship, because the devil was so adored in the Image of* Baal, Dagon, Astaroth, Chemosh, Jupiter, Apollo, *and the like.*

Neither did the abuse of Astrologie terrifie Abraham, *(if we believe the most ancient and religious Writers) from observing the motions and natures of the heavenly bodies. Neither can it debarr wise and learned men in these days from attributing those vertues, influences, and inclinations, to the stars and other Lights of heaven, which God hath given to those his glorious creatures.*

I must expect some calumnies and obtrectations against this, from the malicious prejudiced man, and the lazie affecters of Ignorance, of whom this age swarmes: but the voice and sound of the Snake and the Goose, is all one. But our stomacks are not now so queazie and tender, after so

long

long time feeding upon ſolid Divinity, nor we ſo umbragious and ſtartling, having bin ſo long enlightned in Gods path, that we ſhould relapſe into that childiſh Age, in which Ariſtotles Metaphyſicks, in a Councel in France, *was forbid to be read.*

But I incite the Reader to a charitable opinion hereof, with a Chriſtian Proteſtation of an innocent purpoſe therein; and intreat the Reader to follow this advice of Tabæus, Qui litigant, ſint ambo in conſpectu tuo mali & rei. *And if there be any ſcandal in this enterpriſe of mine, it is taken, not given. And this comfort I have in that Axiome of* Triſmegiſtus, Qui pius eſt, ſumme philoſophatur; *and therefore I preſent it without diſguiſe, and object it to all of candor and indifferencie: and of Readers, of whom there be four ſorts, as one obſerves; Spunges, which extract all without diſtinguiſhing; Hour-glaſſes, which receive, and pour out as faſt; Bags, which retain onely the dregs of Spices, and let the Wine eſcape; and Sieves, which retaine the beſt onely: Some there are of the laſt ſort, and to them I preſent this* Occult Philoſophy, *knowing that they may reap good thereby. And they who are ſevere againſt it, they ſhall pardon this my opinion, that ſuch their ſeverity proceeds from Self-guiltineſs; and give me leave to apply that of* Ennodius, *that it is the nature of Self-wickedneſs, to think that of others, which themſelves deſerve. And it is all the comfort which the guilty have, Not to finde any innocent. But that amongſt others this may finde ſome acceptation, is the deſire of*

Robert Turner.

To

To his ſpecial friend Mr. *R. Turner*, on his judicious Tranſlation of *Corn. Agrippa*.

AS one that juſt out of a Trance appears,
Amaz'd with ſtranger ſights, whoſe ſecret fears
Are ſcarcely paſt, but doubtful whether he
May credit's eyes, remaineth ſted faſtly
Fix'd on thoſe objects; juſt like him I ſtand,
Rapt in amazement to behold that can
By art come neere the gods, that far excel
The Angels that in thoſe bright Spheres do dwell.
Behold Agrippa *mounting th' lofty skies,*
Talking with Gods; and then anon he pries
Int' earths deep cabinet, as t' Mercury,
All kindes of Spirits willing ſubjects be,
And more then this his book ſupplies: but we
Blinde mortals, no wayes could be led to ſee
That light without a taper: then thou to us
Muſt be Agrippa *and an* Oedipus.
Agrippa *once again appears, by thee*
Pull'd out o'th' aſhes of antiquity.
Let ſquint-ey'd envie pine away, whilſt thou
Wear'ſt crowns of Praiſe on thy deſerving brow.

I.P.B. Cantabrigiæ.

To his ingenious friend Mr. *Turner*, upon his Translation.

THrice-noble Soul! renown'd Epitome
Of Learning and Occult Philosophie;
That unknown Geomancie dost impart,
With profound secrets of that abstruse Art!
T' expound Natural Magick is thy task;
Not hell-born Necromancie to unmask;
Exposing Mysteries to publick view,
That heretofore were known to very few.
Thou dost not keepe thy knowledge to thy self,
(As base covetous Misers do their pelf;
Whose numerous bags of rust-eaten gold,
Profits none, till themselves are laid in mold)
But studious of Publike good dost make
All of th' fruits of thy labours to partake.
Therefore if some captious Critick blame
Thy Writings, surely then his judgement's lame.
Art hath no hater but an empty pate,
Which can far better carp, then imitate.
Nay Zoilus *or* Momus *will not dare*
Blame thy Translation, without compare
Excellent. So that if an hundred tongues
Dame Nature had bestow'd, and brazen lungs;
Yet rightly to ebuccinate thy praises,
I should want strength, as well as polite phrases.
But if the Gods will grant what I do crave,
Then Enoch's *Translation shalt thou have.*

W.P.S. John's *Cambr.*

To

To his friend the Author, on this his Tranſlation.

VV*Hat, not a* Sibyl *or* Caſſandra *left?*
Apollo *ceas'd? Has ſharp-fang'd Time bereſt*
Us of the Oracles? Is Dodan's *grove*
Cut down? Does ne'er a word proceed from Jove
Into the ears of mortals that inherit
Tireſias *ſoul, or the great* Calcha's *ſpirit?*
What is become o' th' Augurs *that foretold*
Natures intents? Are th' Magi *dead, that could*
Tell what was done in every Sphere? Shall we
Not know what's done in the remot'ſt Country
Without great travel? Can't we below deſcry
The minde o' th' gods above? All's done by thee,
Agrippa; *all their Arts lie couch'd in thee.*
Th' Art that before in divers heads did lie,
Is now collected into one Monopoly.
But all's in vain; we lack'd an Oedipus,
Who ſhould interpret's meaning unto us:
This thou effect'ſt with ſuch dexterity,
Adding perhaps what th' Author ne'er did ſee;
That we may ſay, Thou doſt the Art renew:
To thee the greater half of th' praiſe is due.

J. B. *Cantabrigie.*

To the Author, on his Translation of Cornelius Agrippa.

PAllas of Learning th' art, if Goddess nam'd;
Which Prototype thy knowledge hath explain'd;
Which Nature also striving to combine,
Science and Learning, in this Form of thine,
To us not darkly, but doth clearly shew
Knowledge of Mysteries as the shrine in you.
By thy permission 'tis, we have access
Into Geomancy; which yet, unless
Thou hadst unmask'd, a mystery't had lain,
A task too hard for mortals to explain.
Which since thou hast from the Lethæan floods
Preserv'd, we'll consecrate the Lawrel-buds
To thee: (Phœbus dismissed) thine shall be
The Oracle to which all men shall flee
In time of danger; thy predictions shall,
To whatsoever thou command'st, inthral
Our willing hearts; yea, thou shalt be
Sole Prophet, we obedient to thee.

J. R.

To the Author, on this his ingenious Translation of Cornelius Agrippa.

WHat is't I view? Agrippa made to wear
An English habit? Sure 'tis something rare.
Or are his Romane garments, by thy wit,
Translated to an English garb so fit
T' illustrate him? for that thou hast, we see,
Enlightned his obscure Philosophie;
And that which did so intricate remain,
Thou hast expos'd to ev'ry vulgar brain.
If then thy beams through such dark works shine clear,
How splendent will they in thine own appear!
Then go thou on, brave soul, to spread such rays
Of Learning through the world, may speak thy praise,
And fear no Criticks: for thou, by a Spell,
Canst force their tongues within their teeth to dwell.

Jo. Tabor, of St. John's in Cambridge.

To

To the Author, on his Translation of Cornelius Agrippa.

DOth Phœbus *cease to answer t' our demands?*
Or will he not accept at mortals hands
A sad Bidental? And is Sibyls *cave*
Inhabitable? Or may Tiresias *have*
No successor nor rival? How shall we
Then Oedipus *to th' world direct? If he*
Do Incest adde to Parricide, th' are dumb,
That could predict what things should surely come:
And they are silent that knew when t' apply
T' our body-politick Purge and Phlebotomy.
How will bold thieves our treasures rob, who shall
Lost goods regain, or by his Charmes recal
The nocent? Th' Art is by thee repriv'd:
In thee the Magi *seem to be reviv'd.*
Phœbus *is not brain-sick,* Joves *doves not dead,*
Th' Oracles not ceas'd: Agrippa's *bed*
(Like the Arabian birds self-builded nest,
Which first her Urn proves, then her quickning rest
Hath thee produc'd more then his equal sure,
Else had this Art as yet remain'd obscure,
A miracle to vulgars, well knowne to none,
Scarce read by deepest apprehension.
Then I'll conclude, Since thou dost him explain,
That th' younger brother hath the better brain.

John Tomlinson,
of St. John's *in* Cambridge.

To

To his good friend the Author, on his Translation of Occult Philosophy and Geomancie.

MOst noble undertakings! as if Art
And Prudence should a bargain make, t' impart
Refulgent lustres: you send forth a ray
Which noblest Patrons never could display.
Well may Diana *love you, and inspire*
Your noblest Genius with cœlestial fire,
Whose sparkling Fancie with more power can quell,
And sooner conquer then a Magick Spell.
The Author thought not, (when he pen'd the Book)
To be surmounted by a higher look,
Or be o'ertopt b' a more triumphant strein,
Which should exalt his then-most pleasant vein.
But seeing that a later progeny
Hath snatch'd his honour from obscurity,
Both shall revive, and make spectators know
The best deservers of the Lawrel bow.
Nature and Art here strive, the victory
To get: and though to yeeld he doth deny,
Th' hast got the start: though he triumph in praise,
Yet may his Ivie wait upon your Bays.

M. S.
Contabrigiæ.

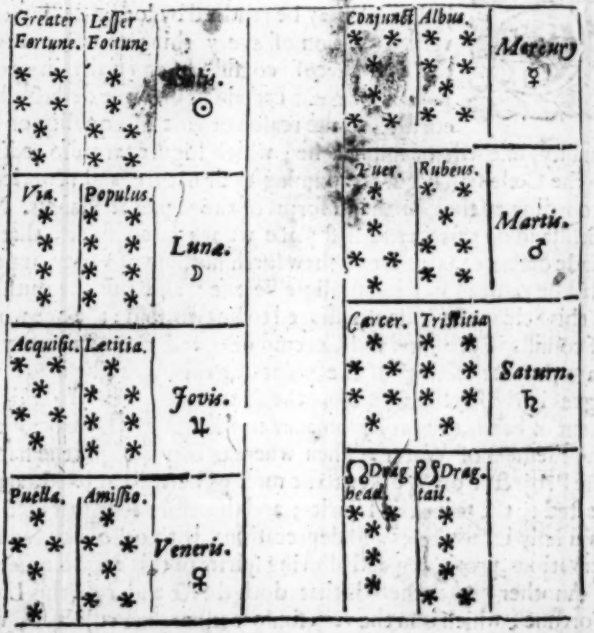
Henry

Henry Cornelius Agrippa, *of Geomancy.*

GEOMANCY is an Art of Divination, whereby the judgment may be rendred by lot, or destiny, to every Question of every thing whatsoever: but the Art hereof consisteth especially in certain points, whereof certain figures are deducted according to the reason or rule of equality or inequality, likenesse or unlikenesse; which Figures are also reduced to the Cœlestiall Figures, assuming their natures and proprieties, according to the course and forms of the Signes & Planets. Notwithstanding this in the first place we are to consider, that this kinde of Art can declare or shew forth nothing of verity, unless it shall be radicall in some sublime vertue; and this the Authours of this Science have demonstrated to be two-fold: the one whereof consists in Religion and Ceremonies; and therefore they will have the Projectings of the points of this Art to be made with signes in the Earth: wherefore the Art is appropriated to this Element of Earth, even as Pyromancy to the fire, and Hydromancy to the Element of Water: Then whereas they judged the hand of the Projector or Worker to be most powerfully moved, and directed to the terrestriall spirits; and therefore they first used certain holy incantations and deprecations, with other rites and observations, provoking and alluring spirits of this nature hereunto.

Another power there is that doth direct and rule this Lot or Fortune, which is in the very soule it self of the Projector, when he is carried to this work with some great egresse of his owne desire: for this Art hath a naturall obedience to the soul it self, and

and of neceſſity hath efficacy and is moved to that which the ſoul it ſelf deſires; and this way is by far more true and pure: neither matters it where or how theſe points are projected: therefore this Art hath the ſame Radix with the Art of Aſtrologicall Queſtions: which alſo can no otherwiſe be verified, unleſſe with a conſtant and exceſſive affection of the Querent himſelf. Now then that we may proceed to the Praxis of this Art; firſt it is to be knowne, that all Figures upon which this whole Art is founded are onely ſixteen, as in this following Table you ſhall ſee noted, with their names.



Now

Now we proceed to declare with what Planets theſe Figures are diſtributed; for hereupon all the propriety and nature of Figures, and the judgement of the whole Art dependeth: Therefore the *greater* and *leſſer Fortune* are aſcribed to the Sun; but the *firſt* or *greater Fortune* is when the Sun is diurnal, and poſited in his dignities; the other, or *leſſer Fortune*, is when the Sun is nocturnall, or placed in leſſe dignities. *Via*, and *Populus* (that is, the Way, and People) are referred to the Moon; the firſt from her beginning and encreaſing, the ſecond from her full light and quarter decreaſing. *Acquiſitio*, and *Lætitia* (which is Gain, Profit; Joy and Gladneſs) are of *Jupiter*: But the firſt hath *Jupiter* the *greater Fortune*, the ſecond the *leſſe*, but without detriment. *Puella* & *Amiſſio* are of *Venus*; the firſt fortunate, the other (as it were) retrograde, or combuſt. *Conjunctio* & *Albus* are both Figures of *Mercury*, & are both good; but the firſt the more Fortunate. *Puer* & *Rubeus* are Figures aſcribed to *Mars*; the firſt whereof hath *Mars* benevolent, the ſecond malevolent. *Carcer* & *Triſtitia* are both Figures of *Saturn*, & both evil; but the firſt of the greater detriment. The Dragons head and Dragons tayl do follow their own natures.

And theſe are the infallible compariſons of the Figures, and from theſe we may eaſily diſcern the equality of their ſignes; therefore the *greater* and *leſſer Fortunes* have the ſigne of *Leo*, which is the Houſe of the Sun: *Via* & *Populus* have the ſigne of *Cancer*, which is the Houſe of the Moon: *Acquiſitio* hath for his ſigne *Piſces*; & *Lætitia Sagittary*, which are both the Houſes of *Jupiter*: *Puella* hath the ſigne of *Taurus*, and *Amiſſio* of *Libra*, which are the Houſes of *Venus*: *Conjunctio* hath for its ſigne *Virgo*, & *Albus* the ſigne *Gemini*, the Houſes of *Mercury*: *Puella* and *Rubeus* have for their ſigne *Scorpio*, the Houſe of *Mars*: *Carcer* hath the ſigne *Capricorn*, & *Triſtitia Aquary*, the Houſes of *Saturn*: The Dragons head and tail are thus divided, the head to *Capricorn*, and the Dragons tail adhereth to *Scorpio*; and from hence you may eaſily obtain the Triplicities of theſe ſignes, after the manner of the Triplicities of the ſignes of the Zodiack: *Puer* therefore, both *Fortunes*, & *Lætitia*, do govern the fiery Triplicity; *Puella*, *Conjunctio*, *Carcer*, and the Dragons

head, the earthly Triplicity: *Albus*, *Amiſſio*, & *Triſtitia*, do make the Airy Triplicity: & *Via*, *Populus*, & *Rubeus*, with the Dragons tail, & *Acquiſitio*, do rule the watry Triplicity; & this order is taken according to the courſe or manner of the ſignes.

But if any will conſtitute theſe Triplicities according to the natures of the Planets, and Figures themſelves, let him obſerve this Rule, that *Fortuna major*, *Rubeus*, *Puer*, and *Amiſſio*, do make the fiery Triplicity: *Fortuna minor*, *Puella*, *Lætitia*, and *Conjunctio*, the Triplicity of the Ayr: *Acquiſitio*, the Dragons tail: *Via*, & *Populus*, do govern the watry Triplicity; and the earthly Triplicity is ruled by *Carcer*, *Triſtitia*, *Albus*, and the Dragons head. And this way is rather to be obſerved then the firſt which we have ſet forth; becauſe it is conſtituted according to the Rule and manner of the ſignes.

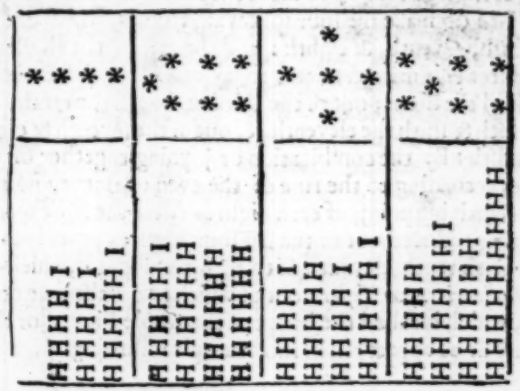
This order is alſo far more true and rational then that which vulgarly is uſed, which is deſcribed after this manner: of the Fiery Triplicity are, *Cauda*, *Fortuna minor*, *Amiſſio*, and *Rubeus*: of the Airy Triplicity are, *Acquiſitio Lætitia*, *Puer*, and *Conjunctio*: of the watry Triplicity are, *Populus*, *Via*, *Albus*, *Puella*: And *Caput*, *Fortuna major*, *Carcer*, and *Triſtitia*, are of the earthly Triplicity.

They do likewiſe diſtribute theſe figures to the twelve ſignes of the Zodiack, after this manner; *Acquiſitio* is given to *Aries*; *Fortuna*, both *major* and *minor* to *Taurus*; *Lætitia* to the ſigne *Gemini*; *Puella* and *Rubeus* to *Cancer*; *Albus* is aſſigned to *Leo*, *Via* to *Virgo*; the Dragons head, and *Conjunctio* to *Libra*; *Puer* is ſubmitted to *Scorpio*; *Triſtitia* and *Amiſſio* are aſſigned to *Sagittary*; the Dragons tail to *Capricorn*; *Populus* to *Aquarius*; and *Carcer* is aſſigned to the ſigne *Piſces*.

And now we come to ſpeak of the manner of projecting or ſetting down theſe figures, which is thus; that we ſet down the points according to their courſe in four lines, from the right hand toward the left, & this in four courſes: There will therefore reſult unto us four Figures made in four ſeveral lines, according to the even or uneven marking every ſeveral line; which four Figures are wont to be called *Matres*: which do bring forth the reſt, filling up and compleating the whole Fi-

gure

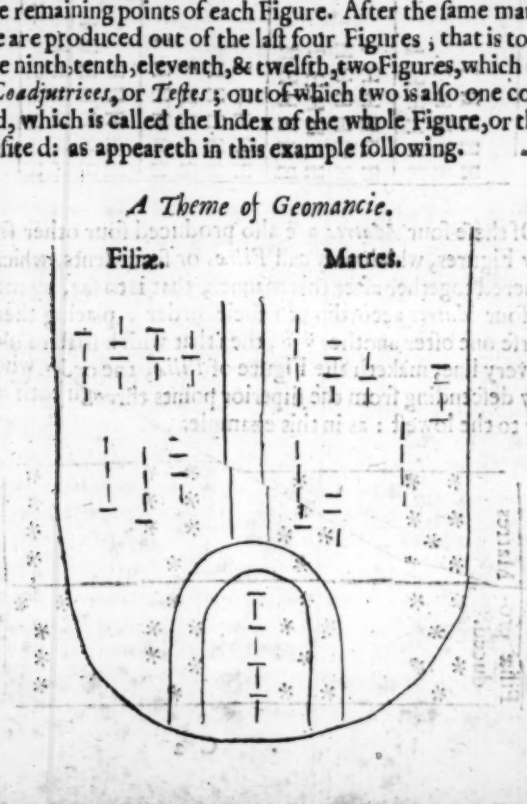
gure of judgement, an example whereof you may see here following.



Of these four *Matres* are also produced four other secondary Figures, which they call *Filiæ*, or succedents, which are gathered together after this manner, that is to say, by making the four *Matres* according to their order, placing them by course one ofter another **; then that which shall resuk out of every line, maketh the Figure of *Filiæ*, the order whereof is by descending from the superior points through both *mediums* to the lowest: as in this example.

And theſe 8 Figures do make 8 Houſes of Heaven, after this manner, by placing the Figures from the left hand towards the right: as the four *Matres* do make the four firſt Houſes, ſo the four *Filiæ* do make the four following Houſes, which are the fifth, ſixth, ſeventh, & eighth: and the reſt of the Houſes are found after this manner; that is to ſay, out of the firſt & ſecond is derived the ninth; out of the third & fourth the tenth; out of the fifth & ſixth the eleventh; & out of the ſeventh & eighth the twelfth: By the combination or joyning together of two Figures according to the rule of the even or uneven number in the remaining points of each Figure. After the ſame manner there are produced out of the laſt four Figures, that is to ſay, of the ninth, tenth, eleventh, & twelfth, two Figures, which they call *Coadjutrices*, or *Teſtes*; out of which two is alſo one conſtituted, which is called the Index of the whole Figure, or thing Queſited: as appeareth in this example following.

A Theme of Geomancie.



And

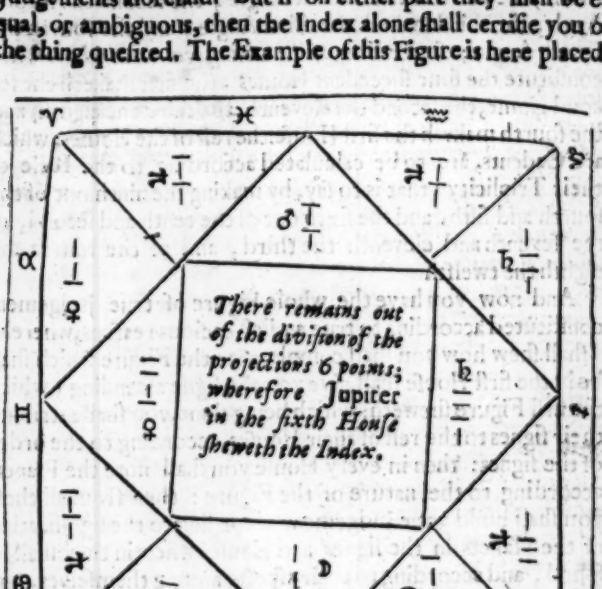
And this which we have declared is the common manner observed by Geomancers, which we do not altogether reject, neither extoll; therefore this is also to be considered in our judgements: Now therefore I shall give unto you the true Figure of Geomancy, according to the right constitution of Astrologicall reason, which is thus.

As the former *Matres* doe make the four Angles of an House, the first maketh the first Angle, the second the second Angle, the third maketh the third Angle, and the fourth the fourth Angle; so the four *Filiæ* arising from the *Matres*, do constitute the four succedent Houses; the first maketh the second House, the second the eleventh, the third the eighth, and the fourth maketh the first House: the rest of the Houses, which are Cadents, are to be calculated according to the Rule of their Triplicity; that is to say, by making the ninth out of the fourth and fifth, and the sixth out of the tenth and second, of the seventh and eleventh the third, and of the fourth and eighth the twelfth.

And now you have the whole Figure of true judgement constituted according to true and efficacious reasons, whereby I shall shew how you shall compleat it: the Figure which shall be in the first House shall give you the signe ascending, which the first Figure sheweth; which being done, you shall attribute their signes to the rest of their Houses, according to the order of the signes: then in every House you shall note the Planets according to the nature of the Figure: then from all these you shall build your judgement according to the signification of the Planets in the signes and Houses wherein they shall be found, and according to their aspects among themselves, and to the place of the querent and thing quesited; and you shall judge according to the natures of the signes ascending in their Houses, and according to the natures and proprieties of the Figures which they have placed in the severall Houses, and according to the commisture of other Figures aspecting them: The Index of the Figure which the Geomancers for the most part have made, how it is found in the former Figure.

But here we shall give you the secret of the whole Art, to finde

finde out the Index in the subsequent Figure, which is thus: that you number all the points which are contained in the lines of the projections, and this you shall divide by twelve: and that which remaineth project from the Ascendent by the several Houses, and upon which House there falleth a final unity, that Figure giveth you a competent Judgement of the thing quesited; and this together with the significations of the Judgements aforesaid. But if on either part they shall be equal, or ambiguous, then the Index alone shall certifie you of the thing quesited. The Example of this Figure is here placed.



It remaineth now, that we declare, of what thing and to what house a Question doth appertain. Then what every Figure doth shew or signifie concerning all Questions in every House.

First

First therefore we shall handle the significations of the Houses; which are these.

The first House sheweth the person of the Querent, as often as a Question shall be proposed concerning himself, of his own matters, or any thing appertaining to him. And this House declareth the Judgement of the life, form, state, condition, habit, disposition, form and figure, and of the colour of men. The second House containeth the Judgement of substance, riches, poverty, gain and loss, good fortune and evil fortune; and of accidents in substance; as theft, loss or negligence. The third House signifieth brethren, sisters, and Collaterals in blood: It judgeth of small journeys, and fidelities of men. The fourth House signifies fathers and grandfathers, patrimony and inheritance, possessions, buildings, fields, treasure, and things hidden: It giveth also the description of those who want any thing by theft, losing, or negligence. The fifth House giveth judgement of Legats, Messengers, Rumours, News; of Honour, and of accidents after death: and of Questions that may be propounded concerning women with childe, or creatures pregnant. The sixth House giveth Judgement of infirmities, and medicines; of familiars and servants; of cattel and domestick animals. The seventh House signifies wedlock, whoredom, and fornication; rendreth Judgement of friends, strifes, and controversies; and of matters acted before Judges. The eighth hath signification of death, and of those things which come by death of Legats, and Hereditaments; of the dowry or portion of a wife. The ninth House sheweth journeys, faith, and constancy; dreams, divine Sciences, and Religion. The tenth house hath signification of Honours, and of Magisterial Offices. The eleventh House signifies friends, & the substance of Princes. The twelfth House signifies enemies, servants, imprisonment, and misfortune, and whatsoever evil can happen besides death and sickness, the Judgements whereof are to be required in the sixth House, and in the eighth.

It rests now, that we shew you what every figure before spoken of signifieth in these places; which we shall now unfold.

For-

The greater Fortune.

Fortuna major being found in the first House, giveth long life, and freeth from the molestation of Diseases: it demonstrateth a man to be noble, magnanimous, of good manners, meane of stature, complexion ruddy, hair curling, and his superiour members greater then his inferiour. In the second House, he signifies manifest riches and manifest gain, good fortune, and the gaining of any thing lost or mis-laid; the taking of a thief, and recovery of things stollen. In the third House, he signifies brethren and kinsmen, Nobles, and persons of good conversation; journeys to be prosperous and gainful with honour: it demonstrateth men to be faithful, and their friendship to be unfeigned. In the fourth House, he represents a father to be noble, and of good reputation, and known by many people: He enlargeth possessions in Cities, increaseth Patrimonies, and discovereth hidden treasures. In this place he likewise signifies theft, and recovers every thing lost. In the fifth House, he giveth joy by children, and causeth them to attain to great Honours: Embassages he rendreth prosperous; but they are purchased with pains, and prayers: He noteth rumours to be true: he bestoweth publick Honours, and causeth a man to be very famous after death: foresheweth a woman with childe to bring forth a man-childe. In the sixth House, he freeth from diseases; sheweth those that have infirmities shall in a short time recover; signifieth a Physitian to be faithful and honest, to administer good Physick, of which there ought to be had no suspition; household-servants and ministers to be faithfull: and of animalls he chiefly signifies Horses. In the seventh House, he giveth a wife rich, honest, and of good manners; loving and pleasant: he overcometh strifes and contentions. But if the Question be concerning them, he signifieth the adversaries to be very potent, and great favourites. In the eighth House, if a Question be proposed of the death of any one, it signifies he shall live: the kinde of death he sheweth to be good and natural; an honest burial, and honourable Funerals: He foresheweth a wife to have a rich dowry, legacies and inheritance. In the ninth House, he signifies journeys to be prosperous; and by land on horseback, rather then on foot; to be long,

long, and not ſoon accompliſhed: He ſheweth the returne of thoſe that are abſent; ſignifies men to be of good faith, and conſtant in their intentions; and religious; and that never change or alter their faith: Dreams he preſageth to be true; ſignifieth true and perfect Sciences. In the tenth Houſe, he foreſheweth great Honours, beſtoweth publike Offices, Magiſtracie, and Judgments; and honours in the Courts of Princes: ſignifieth Judges to be juſt, and not corrupted with gifts: bringeth a Cauſe to be eaſily and ſoon expedited: ſheweth Kings to be potent, fortunate, and victorious: denoteth Victory to be certain: ſignifieth a mother to be noble, and of long life. In the eleventh Houſe, he ſignifies true friends, and profitable; a Prince rich and liberal; maketh a man fortunate, and beloved of his Prince. In the twelfth Houſe, if a Queſtion be propoſed of the quality of enemies, it demonſtrateth them to be potent and noble, and hardly to be reſiſted: But if a Queſtion ſhall be concerning any other condition or reſpect to the enemies, he will deliver from their treacheries. It ſignifieth faithful ſervants; reduceth fugitives; hath ſignification of animals, as horſes, lions, and bulls; freeth from impriſonments; & eminent dangers he either mitigates or taketh away.

Fortuna minor in the firſt Houſe, giveth long life, but incumbred with divers moleſtations and ſickneſſes: it ſignifieth a perſon of ſhort ſtature, a lean body, having a mold or mark in his forehead or right eye. In the ſecond Houſe, he ſignifies ſubſtance, and that to be conſumed with too much prodigality: hideth a thief; and a thing ſtoln is ſcarcely to be recovered, but with great labour. In the third Houſe, he cauſeth diſcord amongſt brethren and kinſfolks; threatneth danger to be in a journey, but eſcapeth it: rendreth men to be of good faith, but of cloſe and hidden mindes. In the fourth Houſe, he prejudiceth Patrimonies and Inheritances; concealeth treaſuries; and things loſt cannot be regained, but with great difficulty: He ſignifieth a father to be honeſt, but a ſpender of his eſtate through prodigality, leaving ſmall portions to his children. *Fortuna minor* in the fifth Houſe, giveth few children; a woman with childe he ſignifies ſhall have a woman-childe;

The leſſer Fortune.

ſignifies Embaſſages to be honourable, but little profitable; raiſeth to meane honours; giveth a good fame after death, but not much divulged; nor of laſting memory. In the ſixth Houſe he ſignifies diſeaſes, both Sanguine and Cholerick; ſheweth the ſick perſon to be in great danger, but ſhall recover; ſignifies faithful ſervants, but ſlothful and unprofitable: And the ſame of other animals. In the ſeventh Houſe, he giveth a wife of a good progenie deſcended; but you ſhall be incumbred with many troubles with her: cauſeth love to be anxious and unconſtant: prolongeth contentions, and maketh ones adverſary to circumvent him with many cavillations; but in proceſs of time he giveth victory. In the eighth houſe, he ſheweth the kinde of death to be good and honeſt; but obſcure, or in a ſtrange place, or pilgrimage: diſcovereth Legacies and poſſeſſions; but to be obtained with ſuit and difficulty: denoteth Funerals and Buryings to be obſcure; the portion of a wife to be hardly gotten, but eaſily ſpent. In the ninth Houſe, he maketh journeys to be dangerous, and a party abſent ſlowly to returne: cauſeth men to be occupied in offices of Religion: ſheweth Sciences to be unaccompliſhed; but keepeth conſtancy in faith and Religion. In the tenth Houſe, he ſignifieth Kings and Princes to be potent; but to gain their power with war and violence: baniſhed men he ſheweth ſhall ſoon returne: it likewiſe diſcovereth Honours, great Offices and benefits; but for which you ſhall continually labour and ſtrive, and wherein you ſhall have no ſtable continuance: A Judge ſhall not favour you: Suits and contentions he prolongeth: A father and mother he ſheweth ſhall ſoon die, and always to be affected with many diſeaſes. In the eleventh Houſe, he maketh many friends; but ſuch as are poore and unprofitable, and not able to relieve thy neceſſities: it ingratiates you with Princes, and giveth great hopes, but ſmall gains; neither long to continue in any benefice or office beſtowed by a Prince. In the twelfth Houſe, he ſheweth enemies to be crafty, ſubtil, & fraudulent, and ſtudying to circumvent you with many ſecret factions: ſignifies one in priſon to be long detained, but at length to be delivered: Animals he ſheweth to be unfruitful,

and

and servants unprofitable; and the changes of fortune to be frequent from good to evil, and from bad to good.

Via in the first House, bestoweth a long and prosperous life; giveth signification of a stranger; leane of body, and tall of stature; faire of complexion, having a small beard: a person liberal and pleasant; but slow, and little addicted to labour. In the second, he increaseth substance and riches; recovereth any thing that is stolen or lost; but signifies the thief to be departed without the City. In the third, he multiplies brethren and kinsfolks; signifies continual journeys, and prosperous; men that are publickly known, honest, and of good conversation. *Via* in the fourth House signifies the father to be honest; increaseth the Patrimony and Inheritance; produceth wealthy fields; sheweth treasure to be in the place enquired after; recovereth any thing lost. In the fifth, he increaseth the company of male-children; sheweth a woman with childe to bring forth a male-childe; sendeth Embassages to strange and remote parts; increaseth publick honours; signifieth an honest kinde of death, and to be knowne thorow many Provinces. In the sixth House; *Via* preserveth from sickness; signifies the diseased speedily to recover; giveth profitable servants, and animals fruitful and profitable. In the seventh House; he bestoweth a wife faire and pleasant, with whom you shall enjoy perpetuall felicity: causeth strifes and controversies most speedily to be determined; adversaries to be easily overcome, and that shall willingly submit their controversies to the Arbitration of good men. In the eighth House, he sheweth the kinde of death to proceed from Phlegmatick diseases; to be honest, and of good report: discovereth great Legacies, and rich Inheritances to be obtained by the dead: and if any one hath been reported to be dead, it sheweth him to be alive. In the ninth House, *Via* causeth long journeys by water, especially by Sea, and portendeth very great gains to be acquired thereby: he denoteth Priesthoods, and profits from Ecclesiastical employments; maketh men of good Religion, upright, and constant of faith: sheweth dreams to be true, whose signification shall suddainly appear: increaseth Philosophicall and *Way.*

Grammatical Sciences, and those things which appertain to the instruction and bringing-up of children. In the tenth House if *Via* be found, he maketh Kings and Princes happy and fortunate, and such as shall maintain continual peace with their Allies; and that they shall require amity and friendship among many Princes by their several Embassages: promoteth publike Honours, Offices, and Magistracie amongst the vulgar and common people; or about things pertaining to the water, journeys, or about gathering Taxes and assesments: sheweth Judges to be just and merciful, and that shall quickly dispatch Causes depending before them: and denotes a mother to be of good repute, healthy, and of long life. In the eleventh House, he raiseth many wealthy friends, and acquireth faithful friends in forreign Provinces and Countries, and that shall willingly relieve him that requires them, with all help & diligence: It ingratiates persons with profit & trust among Princes, employing him in such Offices, as he shall be incumbred with continual travels. *Via* in the twelfth House causeth many enemies, but such as of whom little hurt or danger is to be feared: signifies servants and animals to be profitable: whosoever is in prison, to be escaped, or speedily to be delivered from thence; and preserveth a man from the evil accidents of Fortune.

People. *Populus* being found in the first House, if a Question be propounded concerning that House, sheweth a meane life, of a middle age, but inconstant, with divers sicknesses, and various successes of Fortune: signifies a man of a middle stature, a gross body, well set in his members; perhaps some mold or mark about his left eye. But if a Question shall be propounded concerning the figure of a man, and to this figure if there be joyned any of the figures of *Saturn* or *Rubeus*, it sheweth the man to be monstrously deformed; and that deformity he signifies to proceed from his birth: but if in the fifth House, if he be encompassed with malevolent Aspects, then that monstrousnes is to come. In the second House, *Populus* sheweth a meane substance, and that to be gotten with great difficulty: maketh a man also always sensible of laborious toyl: things stoln are never regained: what is lost shall never be wholly recovered:

recovered: that which is hidden ſhall not be found. But if the Queſtion be of a thief, it declareth him not yet to be fled away, but to lie lurking within the City. In the third Houſe, *Populus* raiſeth few friends, either of brethren or kindred; foreſheweth journeys, but with labour and trouble; notwithſtanding ſome profit may accrue by them: denotes a man unſtable in his faith, and cauſeth a man often to be deceived by his companions. In the fourth Houſe, it ſignifies a father to be ſickly, and of a laborious life, and his earthly poſſeſſions & inheritances to be taken away: ſheweth profit to be gained by water: ſheweth treaſure not to be hid; or if there be any hidden, that it ſhall not be found: A patrimony to be preſerved with great labour. In the fifth Houſe, he ſheweth no honeſt Meſſages, but either maketh the meſſengers to be Porters, or publick Carryers: he divulgeth falſe rumours, which notwithſtanding have the likeneſs of ſome truth, and ſeem to have their original from truth, which is not reported as it is done: It ſignifies a woman to be barren, and cauſeth ſuch as are great with childe to be abortives: appointeth an inglorious Funeral, and ill report after death. In the ſixth Houſe, *Populus* ſheweth cold ſickneſſes; and chiefly affecteth the lower parts of the body; A Phyſician is declared to be careleſs and negligent in adminiſtring Phyſick to the ſick, and ſignifies thoſe that are affected with ſickneſs to be in danger of death, and ſcarcely recover at all: it notes the deceitfulneſs of ſervants, and detriment of cattel. In the ſeventh Houſe, it ſheweth a wife to be faire and pleaſant, but one that ſhall be ſolicited with the love of many wooers: ſignifies her loves to be feigned and diſſembling: maketh weak and impotent adverſaries ſoon to deſert proſecuting. In the eighth Houſe, it denotes ſudden death without any long ſickneſs or anguiſh, and oftentimes ſheweth death by the water; giveth no inheritance, poſſeſſion or legacy from the dead; and if any be, they ſhall be loſt by ſome intervening contentions, or other diſcord: he ſignifies the dowry of a wife to be little or none. *Populus* in the ninth Houſe, ſheweth falſe dreames, perſonates a man of rude wit, without any learning or ſcience; in religion he ſignifies inferiour Offi-

ces,

ces, such as serve either to cleanse the Church, or ring the bells; and he signifies a man little curious or studious in religion, neither one that is troubled with much conscience. In the tenth House, he signifies such Kings and Princes, as for the most part are expulsed out of their Rule and Dominions, or either suffer continual trouble and detriment about them: he signifies Offices and Magistracy, which appertain to matters concerning the waters, as about the Navy, bridges, fishings, shores, meadows, and things of the like sort; maketh Judges to be variable and slow in expediting of causes before them; declareth a Mother to be sickly, and of a short life. In the eleventh House, he giveth few friends, and many flatterers; and with Princes giveth neither favour nor fortune. In the twelfth House he sheweth weak and ignoble enemies; declareth one in prison not to be delivered; discovereth dangers in waters, and watry places.

Gain. *Acquisitio* found in the first House, giveth a long life and prosperous old age; signifies a man of middle stature, and a great head, a countenance very well to be distinguished or known; a long nose, much beard, hair curling, and fair eyes; free of his meat and drink, but in all things else sparing, and not liberal. In the second House, he signifies very great riches, apprehendeth all theeves, and causeth whatsoever is lost to be recovered. In the third House, many brethren, and they to be wealthy; many gainful journies; signifies a man of good faith. In the fourth is signified a Patrimony of much riches, many possessions of copious fruits; he signifieth that treasure hid in any place shall be found; and sheweth a father to be rich, but covetous. In the fifth House, *Acquisitio* signifies many children of both Sexes, but more Males then Females; sheweth a woman to be with child, and that she shall be delivered without danger: and if a question be propounded concerning any Sex, he signifies it to be Masculine: encreaseth gainful profitable Embassages and Messages, but extendeth fame not far after death, yet causeth a man to be inherited of his own, and signifieth rumours to be true. In the sixth House he signifies many and grievous sicknesses, and long to

continue,

continue; maketh the sick to be in danger of death, and often to die: yet he declareth a Physitian to be learned and honest; giveth many servants and cattel, and gaines to be acquired from them. In the seventh House he signifies a wife to be rich, but either a widow, or a woman of a well-growne age; signifies suits and contentions to be great and durable; and that love and wedlock shall be effected by lot. In the eighth House, if a man be enquired after, it sheweth him to be dead, signifieth the kinde of death to be short, and sickness to last but a few dayes; discovereth very profitable legacies and inheritances, and signifieth a wife to have a rich dowry. In the ninth House he signifies long and profitable journeys; sheweth if any one be absent he shall soon returne; causeth gain to be obtained from Religious and Ecclesiastical Persons or Scholars, and signifies a man of a true and perfect Science. In the tenth House, he maketh Princes to inlarge their Dominions; a Judge favourable, but one that must be continually presented with gifts; causeth Offices and Magistracy to be very gainful; signifieth a Mother rich and happy. In the eleventh House, *Acquisitio* multiplieth friends, and bringeth profit from them, and increaseth favour with Princes. In the twelfth House he signifieth a man shall have many powerful or potent enemies; reduceth and bringeth home servants fled away, and cattel strayed; and signifies he that is in prison shall not be delivered.

Lætitia in the first House signifies long life with prosperity, and much joy and gladness, and causeth a man to out-live and be more victorious then all his brethren; signifies a man of a tall stature, faire members, a broad forehead, having great and broad teeth; and that hath a face comely and well coloured. In the second House it signifies riches and many gaines, but great expences and various mutations of ones state and condition; theft and any thing lost is recovered and returned: but if the Question be of a theef, it declareth him to be fled away. In the third house *Lætitia* sheweth brethren to be of a good conversation, but of short life; journeys pleasant and comfortable; men of good credit and faith. In the fourth he signifies happy Patrimonies and possessions, a Father to be noble, and honoured

Joy.

honoured with the dignity of ſome Princely office; ſheweth treaſure to be in the place enquired after, but of leſs worth and value then is ſuppoſed, and cauſeth it to be found. In the fifth Houſe he giveth obedient children, endued with good manners, and in whom ſhall be had the greateſt joy and comfort of old age; ſignifies a woman with child to bring forth a daughter; ſheweth honourable Embaſſages, and declares rumours and news to be altogether true, and leaveth a good and ample fame after death. In the ſixth Houſe it ſheweth the ſick ſhall recover; denoteth good ſervants, good and profitable cattel and animals. In the ſeventh Houſe *Lætitia* giveth a wife fair, beautiful and young; overcometh ſtrifes and contentions, and rendreth the ſucceſs thereof to be love. *Lætitia* in the eighth Houſe giveth Legacies and poſſeſſions, and a commendable portion with a wife: if a Queſtion be propoſed concerning the condition of any man, it ſignifies him to be alive, and declares an honeſt, quiet, and meek kinde of death. In the ninth Houſe *Lætitia* ſignifies very few journeys; and thoſe that do apply themſelves to travail, their journeys either are about the Meſſages and Embaſſages of Princes, or Pilgrimages to fulfil holy vows; ſheweth a man to be of a good religion, of indifferent knowledge, and who eaſily apprehendeth all things with natural ingenuity. In the tenth Houſe, it raiſeth Kings and Princes to honour and great renown; maketh them famous by maintaining peace during their times; ſignifies Judges to be cruel and ſevere; honeſt Offices and Magiſtracy; ſignifies thoſe things which are exerciſed either about Eccleſiaſtical affairs, Schools, or the adminiſtration of juſtice; ſheweth a mother if ſhe be a widow, that ſhe ſhall be married again. In the eleventh Houſe *Lætitia* increaſeth favour with Princes, and multiplies friends. And in the twelfth Houſe *Lætitia* giveth the victory over enemies; cauſeth good ſervants and families, delivereth from impriſonment, and preſerveth from future evils.

Maid. *Puella* in the firſt Houſe ſignifies a perſon of a ſhort life, weak conſtitution of body, middle ſtature, little fat, but fair, effeminate and luxurious, and one who will incur many troubles and dangers in his life-time, for the love of women.

In

In the ſecond Houſe, it neither encreaſeth riches, nor diminiſheth poverty; ſignifies a theef not to be departed from the City, and a thing ſtollen to be alienated and made away: if a Queſtion be of treaſure in a place, it is reſolved there is none. In the third Houſe *Puella* ſignifies more ſiſters then brethren, and encreaſeth and continueth good friendſhip and amity amongſt them; denoteth journeys to be pleaſant and joyous, and men of good converſations. In the fourth Houſe *Puella* ſignifies a very ſmall patrimony, and a Father not to live long; but maketh the fields fertile with good fruits. In the fifth Houſe a woman with child is ſignified to bring forth a woman-child; denotes no Embaſſages, cauſeth much commerce with women; and ſome office to be obtained from them. *Puella* in the ſixth Houſe ſignifies much weakneſs of the ſick, but cauſeth the ſick ſhortly to recover, and ſheweth a Phyſitian to be both unlearned & unskilful, but one who is much eſteemed of in the opinion of the vulgar people; giveth good ſervants, handmaids, cattel and animals. In the ſeventh Houſe *Puella* giveth a wife fair, beautiful and pleaſant, leading a peaceable and quiet converſation with her husband, notwithſtanding one that ſhall burn much with luſt, and be coveted and luſted after of many men; denoteth no ſuits or controverſies which ſhall depend before a Judge, but ſome jarres and wranglings with the common people one amongſt another, which ſhall be eaſily diſſolved and ended. In the eighth Houſe, if a Queſtion be of one reputed to be dead, *Puella* declareth him to be alive: giveth a ſmall portion with a wife, but that which contenteth her husband. In the ninth Houſe *Puella* ſignifies very few journeys, ſheweth a man of good religion, indifferent skill or knowledge in ſciences, unleſs happily Muſick, aſwel vocal as inſtrumental. In the tenth Houſe *Puella* ſignifies Princes not to be very potent, but notwithſtanding they ſhall govern peaceably within their Dominions, and ſhall be beloved of their Neighbours and ſubjects; it cauſeth them to be affable, milde and courteous, and that they ſhall alwayes exerciſe themſelves with continual mirth, plays and huntings: maketh Judges to be good, godly and merciful; giveth Offices about women, or eſpeci-

ally from noble women. In the eleventh House *Puella* giveth many friends, and encreaseth favour with women. In the twelfth House *Puella* signifies few enemies, but contention with women; and delivereth Prisoners out of prison through the intercession of friends.

Loss. *Amissio* in the first House signifies the sick not to live long, and sheweth a short life; signifies a man of disproportioned members of his body, and one of a wicked life and conversation, and who is marked with some notorious and remarkable defect in some part of his body, as either lame, or maimed, or the like. *Amissio* in the second House, consumeth all substance, and maketh one to suffer and undergo the burden of miserable poverty; neither theef, nor the thing stollen shall be be found; signifies treasure not to be in the place sought after, and to be sought after with loss and damage. In the third House *Amissio* signifies death of brethren, or the want of them, and of kindred and friends; signifieth no journeys, and causeth one to be deceived of many. In the fourth House *Amissio* signifies the utter destruction of ones Patrimony; sheweth the Father to be poor, and Son to die. *Amissio* in the fifth House sheweth death of children, and afflicts a man with divers sorrows; signifieth a woman not to be with childe, or else to have miscarried; raiseth no fame or honours, & disperseth false rumors. In the sixth House *Amissio* signifies the sick to be recovered, or that he shall soon recover; but causeth loss and damage by servants and cattel. In the seventh House *Amissio* giveth an adulterous wife, and contrarying her husband with continual contention; nevertheless she shall not live long; and it causeth contentions to be ended. In the eighth House *Amissio* signifies a man to be dead; consumeth the dowry of a wife; bestoweth or sendeth no inheritances or legacies. In the ninth House *Amissio* causeth no journeys, but such as shall be compassed with great loss; signifies men to be inconstant in Religion, and often changing their opinion from one sect to another, and altogether ignorant of learning. In the tenth House *Amissio* rendreth Princes to be most unfortunate, and sheweth that they shall be compelled to end their lives in exile

and banishment; judges to be wicked; and signifies Offices and Magistracy to be damageable, and sheweth the death of a Mother. In the eleventh House *Amissio* signifies few friends, and causeth them to be easily lost, and turned to become enemies; and causeth a man to have no favour with his Prince, unless it be hurtful to him. In the twelfth House *Amissio* destroyeth all enemies, detaineth long in prison, but preserveth from dangers.

Conjunctio in the first House maketh a prosperous life, and signifies a man of a middle stature, not lean nor fat; long face, plain hair, a little beard, long fingers and thighs, liberal, amiable, and a friend to many people. In the second House *Conjunctio* doth not signifie any riches to be gotten, but preserveth a man secure and free from the calamities of poverty; detecteth both the theef and the thing stolen, and acquireth hidden treasure. In the third House he giveth various journeys with various success, and signifieth good faith and constancy. In the fourth House *Conjunctio* sheweth a meane Patrimony; causeth a Father to be honest, of good report, and of good understanding. In the fifth House he giveth Children of subtile ingenuity and wit, sheweth a woman pregnant to have a male-childe, and raiseth men to honours by their own meer proper wit and ingenuity, and dispersеth their fame and credit far abroad; and also signifies news and rumours to be true. In the sixth House *Conjunctio* signifies sicknesses to be tedious and of long continuance; but foresheweth the Physitian to be learned and well experienced; and sheweth servants to be faithful and blameless, and animals profitable. In the seventh House he giveth a wife very obedient, conformable, and dutiful to her husband, and one of a good wit and ingenuity; causeth difficult suits and controversies, and crafty, subtil and malicious adversaries. In the eighth House, him of whom a Question is propounded, *Conjunctio* signifies him to be dead, and pretendeth some gain to be acquired by his death; sheweth a wife shall not be very rich. In the ninth House he giveth a few journeys, but long and tedious, and sheweth one that is absent shall after a long season return. *Conjunctio* in this House increaseth divers Arts, *Conjunction.*

Sciences, and Myſteries of Religion; and giveth a quick, perſpicuous, and efficacious wit. In the tenth Houſe *Conjunctio* maketh Princes liberal, affable and benevolent, and who are much delighted and affected with divers Sciences, and ſecret Arts, and with men learned therein; cauſeth Judges to be juſt, and ſuch who with a piercing and ſubtil ſpeculation, do eaſily diſcern cauſes in controverſie before them; enlargeth Offices which are concerned about Letters, Learning, ſound Doctrines and Sciences; and ſignifies a Mother to be honeſt, of good ingenuity and wit, and alſo one of a proſperous life. In the eleventh Houſe *Conjunctio* ſignifies great encreaſe of friends; and very much procureth the grace and favour of Princes, powerful and noble Men. In the twelfth Houſe *Conjunctio* ſignifies wary and quick-witted enemies; cauſeth ſuch as are in priſon to remain and continue ſo very long, and cauſeth a man to eſchew very many dangers in his life.

White. *Albus* in the firſt Houſe ſignifies a life vexed with continual ſickneſs and grievous diſeaſes; ſignifies a man of a ſhort ſtature, broad breſt, and groſs arms, having curled or criſped hair, one of a broad full mouth, a great talker and babler, given much to uſe vain and unprofitable diſcourſe; but one that is merry, joyous and jocund, and much pleaſing to men. In the ſecond Houſe *Albus* enlargeth and augmenteth ſubſtance gained by ſports, playes, vile and baſe arts and exerciſes, but ſuch as are pleaſing and delightful; as by playes, paſtimes, dancings and laughters: he diſcovereth both the theef, and the theft or thing ſtolen, and hideth and concealeth treaſure. In the third Houſe *Albus* ſignifies very few brethren; giveth not many, but tedious and wariſome journeys, and ſignifies all deceivers. In the fourth Houſe he ſheweth very ſmall or no Patrimony, and the father to be a man much known; but declareth him to be a man of ſome baſe and inferiour Office and Imployment. In the fifth Houſe *Albus* giveth no children, or if any, that they ſhall ſoon die; declareth a woman to be ſervile, and cauſeth ſuch as are with young to miſcarry, or elſe to bring forth Monſters; denoteth all rumours to be falſe, and raiſeth to no honour. In the ſixth Houſe *Albus* cauſeth very tedious ſickneſſes

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and diſeaſes; diſcovereth the fraud, deceit and wickedneſs of ſervants; and ſignifies diſeaſes and infirmities of cattel to be mortal, and maketh the Phyſitian to be ſuſpected of the ſick patient. *Albus* in the ſeventh Houſe giveth a barren wife, but one that is fair and beautiful; few ſuits or controverſies, but ſuch as ſhall be of very long continuance. In the eighth Houſe if a Queſt. be propounded of any one, *Albus* ſhews the party to be dead; giveth little portion or dowry with a wife, and cauſeth that to be much ſtrived and contended for. In the ninth Houſe *Albus* denoteth ſome journeys to be accompliſhed, but with meane profit; hindreth him that is abſent, and ſignifies he ſhall not returne; and declareth a man to be ſuperſtitious in Religion, and given to falſe and deceitful Sciences. In the tenth Houſe *Albus* cauſeth Princes and Judges to be malevolent; ſheweth vile and baſe Offices and Magiſtracies; ſignifies a Mother to be a whore, or one much ſuſpected for adultery. In the eleventh Houſe *Albus* maketh diſſembling and falſe friends; cauſeth love and favour to be inconſtant. *Albus* in the twelfth Houſe denoteth vile, impotent and ruſtical enemies; ſheweth ſuch as are in priſon ſhall not eſcape, and ſignifies a great many and various troubles and diſcommodities of ones life.

Puer in the firſt Houſe giveth an indifferent long life, but laborious; raiſeth men to great fame through military dignity; ſignifies a perſon of a ſtrong body, ruddy complexion, a fair countenance, and black hair. In the ſecond Houſe *Puer* increaſeth ſubſtance, obtained by other mens goods, by plunderings, rapines, confiſcations, military Laws, and ſuch like; he concealeth both the theef and the thing ſtolen, but diſcovereth no treaſure. In the third Houſe *Puer* raiſeth a man to honour above his brethren, and to be feared of them; ſignifies journies to be dangerous, and denoteth perſons of good credit. In the fourth Houſe *Puer* ſignifies dubious inheritances and poſſeſſions, and ſignifies a Father to attain to his ſubſtance and eſtate through violence. In the fifth Houſe *Puer* ſheweth good children, and ſuch as ſhall attain to honors and dignities; he ſignifies a woman to have a male-child, and ſheweth honors to be *Child.*

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acquired by military discipline, and great and full fame. In the sixth House *Puer* causeth violent diseases and infirmities, as wounds, falls, contusions; bruises, but easily delivereth the sick, and sheweth the Physitian and Chirurgion to be good; denoteth servants and animals to be good, strong and profitable. In the seventh House *Puer* causeth a wife to be a virago, of a stout spirit, of good fidelity, and one that loveth to bear the Rule and Government of a house; maketh cruel strifes and contentions, and such adversaries, as shall scarcely be restrain'd by Justice. *Puer* in the eighth House sheweth him that is supposed to be dead to live, signifieth the kinde of death not to be painful or laborious, but to proceed from some hot humour, or by iron, or the sword, or some other cause of the like kinde; sheweth a man to have no legacies or other inheritance. In the ninth House *Puer* sheweth journeys not to be undergone without peril and danger of life, yet nevertheless declareth them to be accomplished prosperously and safely; sheweth persons of little Religion, and using little conscience; notwithstanding giveth the knowledge of natural philosophy and physick, and many other liberal and excellent Arts. *Puer* in the tenth House signifies Princes to be powerful, glorious, and famous in warlike atchievements; but they shall be unconstant and unchangeable, by reason of the mutable and various success of victory. *Puer* in this House causeth Judges to cruel and unmerciful; increaseth offices in warlike affairs; signifies Magistracy to be exercised by fire and sword; hurteth a Mother, and endangereth her life. In the eleventh House *Puer* sheweth Noble friends, and Noble men, and such as shall much frequent the Courts of Princes, and follow after warfare; and causeth many to adhere to cruel men: nevertheless he causeth much esteem with Princes; but their favour is to be suspected. *Puer* in the twelfth House causeth Enemies to be cruel and pernicious; those that are in Prison shall escape, and maketh them to eschew many dangers.

Red. *Rubeus* in the first House, signifies a short life, and an evil end; signifies a man to be filthy, unprofitable, and of an evil, cruel and malicious countenance, having some remarkable and notable

notable signe or scar in some part of his body. In the second House *Rubeus* signifies poverty, and maketh theeves and robbers, and such persons as shall acquire and seek after their maintenance and livelihoods by using false, wicked, and evil and unlawful Arts; preserveth theeves, and concealeth theft; and signifies no treasure to be hid nor found. In the third House *Rubeus* renders brethren and kinsmen to be full of hatred, and odious one to another, and sheweth them to be of evil manners, and ill disposition; causeth journeys to be very dangerous, and foresheweth false faith and treachery. In the fourth House he destroyeth and consumeth Patrimonies, and disperseth and wasteth inheritances, causeth them to come to nothing; destroyeth the fruits of the field by tempestuous seasons, and malignancy of the earth; and bringeth the Father to a quick and sudden death. *Rubeus* in the fifth House giveth many children; but either they shall be wicked and disobedient, or else shall afflict their Parents with grief, disgrace and infamy. In the sixth House *Rubeus* causeth mortal wounds, sicknesses and diseases; him that is sick shall die; the Physitian shall erre, servants prove false and treacherous, cattel and beasts shall produce hurt and danger. In the seventh House *Rubeus* signifies a wife to be infamous, publickly adulterate, and contentious; deceitful and treacherous adversaries, who shall endeavour to overcome you, by crafty and subtil wiles and circumventions of the Law. In the eighth House *Rubeus* signifies a violent death to be inflicted, by the execution of publike Justice; and signifies, if any one be enquired after, that he is certainly dead; and a wife to have no portion or dowry. *Rubeus* in the ninth House sheweth journeys to be evil and dangerous, and that a man shall be in danger either to be spoiled by theeves and robbers, or to be taken by plunderers and robbers; declareth men to be of most wicked opinions in Religion, and of evil faith, and such as will often easily be induced to deny and go from their faith for every small occasion; denoteth Sciences to be false and deceitful, and the professors thereof to be ignorant. In the tenth House *Rubeus* signifies Princes to be cruel and tyrannical, and that their power shall

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come to an evil end, as that either they shall be cruelly murdered and destroyed by their own Subjects, or that they shall be taken captive by their Conquerers, and put to an ignominious and cruel death, or shall miserably end their lives in hard imprisonment; signifies Judges and Officers to be false, cheevish, and such as shall be addicted to usury; sheweth that a mother shall soon die, and denoteth her to be blemisht with an evil fame and report. In the eleventh House *Rubeus* giveth no true, nor any faithful friends; sheweth men to be of wicked lives and conversations, and causeth a man to be rejected and cast out from all society and conversation with good and noble persons. *Rubeus* in the twelfth House maketh enemies to be cruel and traiterous, of whom we ought circumspectly to beware; signifies such as are in prison shall come to an evil end; and sheweth a great many inconveniences and mischiefs to happen in a mans life.

Prison. *Carcer* in the first House being posited, giveth a short life; signifies men most to be wicked, of a filthy and cruel unclean figure and shape, and such as are hated and despised of all men. *Carcer* in the second House causeth most cruel and miserable poverty; signifies both the theef and thing stolen to be taken and regained; and sheweth no treasure to be hid. In the third House *Carcer* signifieth hatred & diffention amongst brethren; evil journeys, most wicked faith and conversation. *Carcer* in the fourth House signifieth a man to have no possessions or inheritances, a Father to be most wicked, and to die a sudden and evil death. In the fifth House *Carcer* giveth many children; sheweth a woman not to be with child, and provoketh those that are with child to miscarry of their own consent, or slayeth the child; signifieth no honours, and dispersteth most false rumours. In the sixth House *Carcer* causeth the diseased to undergo long sickness; signifieth servants to be wicked, rather unprofitable; Physitians ignorant. In the seventh House *Carcer* sheweth the wife shall be hated of her husband, and signifies suits and contentions to be ill ended and determined. In the eighth House *Carcer* declareth the kinde of death to be by some fall, mischance, or false accusation, or that men shall be con-

condemned in prison, or in publike judgement, and sheweth them to be put to death, or that they shall often lay violent and deadly hands upon themselves; denieth a wife to have any portion and legacies. *Carcer* in the ninth House, sheweth he that is absent shall not returne, and signifieth some evil shall happen to him in his journey; it denotes persons of no Religion, a wicked conscience, and ignorant of learning. In the tenth House *Carcer* causeth Princes to be very wicked, and wretchedly to perish, because when they are established in their power, they will wholly addict themselves to every voluptuous lust, pleasure, and tyranny: causeth Judges to be unjust and false; declareth the Mother to be cruel, and infamous, and noted with the badge of adultery: giveth no Offices nor Magistracies, but such as are gotten and obtained either by lying, or through theft, and base and cruel robbery. In the eleventh House *Carcer* causeth no friends, nor love, nor favour amongst men. In the twelfth House it raiseth enemies, detaineth in prison, and inflicteth many evils.

Tristitia in the first House doth not abbreviate life, but afflicteth it with many molestations; signifieth a person of good manners and carriage, but one that is solitary, and slow in all his business and occasions; one that is solitary, melancholy, seldome laughing, but most covetous after all things. In the second House it giveth much substance and riches, but they that have them, shall not enjoy them, but shall rather hide them, and shall scarce afford to themselves food or sustenance therefrom: treasure shall not be found, neither shall the theef nor the theft. *Tristitia* in the third House signifieth a man to have few brethren, but sheweth that he shall outlive them all; causeth unhappy journeys, but giveth good faith. In the fourth House *Tristitia* consumeth and destroyeth fields, possessions and inheritances; causeth a Father to be old and of long life, and a very covetous hoorder up of money. In the fifth House it signifies no children, or that they shall soon die; sheweth a woman with child to bring forth a woman-child; giveth no fame nor honours. In the sixth House *Tristitia* sheweth that the sick shall die; servants shall be good, but slothful; and signifies cattel

Sorrow

shall be of a small price or value. In the seventh House *Tristitia* sheweth that the wife shall soon die, and declareth suits and contentions to be very hurtful, and determining against you. In the eighth House it signifies the kinde of death to be with long and grievous sickness, and much dolour and pain; giveth legacies and an inheritance, and indoweth a wife with a portion. *Tristitia* in the ninth House, sheweth that he that is absent shall perish in his journey; or signifies that some evil mischance shall happen unto him; causeth journeys to be very unfortunate, but declareth men to be of good Religion, devout, and profound Scholars. In the tenth House *Tristitia* signifies Princes to be severe, but very good lovers of justice; it causeth just Judges, but such as are tedious and slow in determining of causes; bringeth a Mother to a good old age, with integrity and honestly of life, but mixt with divers discommodities and misfortunes; it raiseth to great Offices, but they shall not be long enjoyed nor persevered in; it signifies such Offices as do appertain to the water, or tillage, and manuring of the Earth, or such as are to be imployed about matters of Religion and wisdom. In the eleventh House *Tristitia* signifies scarcity of friends, and the death of friends; and also signifies little love or favour. In the twelfth House it sheweth no enemies; wretchedly condemneth the imprisoned; and causeth many discommodities and disprofits to happen in ones life.

Dragons head. *Caput Draconis* in the first House augmenteth life and fortune. In the second House he increaseth riches and substance; saveth & concealeth a theef, & signifies treasure to be hid. In the third House *Caput Draconis* giveth many brethren; causeth journeys, kinsmen, and good faith and credit. In the fourth House he giveth wealthy inheritances; causeth the Father to attain to old age. In the fifth House *Caput Draconis* giveth many children; signifies women with child to bring forth women children, and oftentimes to have twins; it sheweth great honours and fame; and signifies news and rumours to be true. *Caput Draconis* in the sixth House increaseth sicknesses and diseases; signifieth the Physitian to be learned; and giveth very many servants and cattel. In the seventh House he signifieth

nifieth a man shall have many wives; multiplies and stirreth up many adversaries and suits. In the eighth House he sheweth the death to be certain, increaseth legacies and inheritances, and giveth a good portion with a wife. In the ninth House *Caput Draconis* signifies many journeys, many Sciences, and good Religion; and sheweth that those that are absent shall soon return. In the tenth House he signifies glorious Princes, great and magnificent Judges, great Offices, and gainful Magistracy. In the eleventh House he causeth many friends, and to be beloved of all men. In the twelfth House *Caput Draconis* signifieth men to have many enemies, and many women; detaineth the imprisoned, and evilly punisheth them.

Cauda Draconis, in all and singular the respected Houses aforesaid, giveth the contrary judgement to *Caput*. And these are the natures of the figures of Geomancy, and their judgments, in all and singular their Houses, upon all manner of Questions to be propounded, of or concerning any matter or thing whatsoever. *Dragons tail.*

But now in the manner of proceeding to judgement, this you are especially to observe; that whensoever any Question shall be proposed to you, which is contained in any of the Houses, that you shall not onely answer thereunto by the figure contained in such a House; but beholding and diligently respecting all the figures, and the Index it self in two Houses, you shall ground the face of judgement. You shall therefore consider the figure of the thing quesited or enquired after, if he shall multiply himself by the other places of the figure, that you may cause them also to be partakers in your judgement: as for example, if a Question shall be propounded of the second House concerning a theef, and the figure of the second House shall be found in the sixth, it declares the theef to be some of ones own houshold or servants: and after this manner shall you judge and consider of the rest; for this whole Art consisteth in the Commixtures of the figures, and the natures thereof; which whosoever doth rightly practice, he shall alwaies declare most true and certain judgements upon every particular thing whatsoever.

Of Occult Philosophy, OR Of Magical Ceremonies.

The Fourth Book.

Written by Henry Cornelius Agrippa,

IN our Books of Occult Philosophy, we have not so compendiously, as copiously, declared the principles, grounds, and reasons of Magick it self, and after what manner the experiments thereof are to be chosen, elected, and compounded, to produce many wonderful effects: but because in those books they are treated of, rather Theorically, then Practically; and some also are not handled compleatly and fully, and others very figuratively and as it were Enigmatically and obscure Riddles, as being those which we have obtained unto with great study, diligence, and very curious searching and exploration, and are heretofore set forth in a more rude and unfashioned manner: Therefore in this book, which we have composed and made

as it were a Complement and Key of our other books of Occult Philosophy, and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and inexpugnable and Unresistable Magical Discipline, and the most pleasant and delectable experiments of the sacred Deities. So that as by the reading of our other books of Occult Philosophy, thou mayest carnestly covet the knowledge of these things; even so with reading this book, thou shalt truly triumph. Wherefore let silence hide these things within the secret closets of thy religious breast, and conceal them with constant Taciturnity.

This therefore is to be known, That the names of the Intelligent presidents of every one of the Planets are constituted after this manner; that is to say, By collecting together the letters out of the figure of the world, from the rising of the body of the planet, according to the succession of the Signes through the several degrees; and out of the several degrees, from the aspects of the Planet himself, the calculation being made from the degree of the ascendant. In the like manner are constituted the names of the Princes of the evil spirits; they are taken under all the Places of the presidents in a retrograde order, the projection being made contrary to the succession of the signes, from the beginning of the seventh House. Now the name of the supreme and highest Intelligence, which many do suppose to be the soul of the world, is collected out of the four Cardinal points of the figure of the world, after the manner already delivered: and by the opposite and contrary way, is known the name of the great *Daemon*, or evil spirit, upon the four cadent angles. In the like manner shalt thou understand the names of the great presidential spirits, ruling in the Air, from the four Angles of the succedent Houses: so that as to obtain the names of the good spirits, the calculation is to be made according to the succession of the signes, beginning from the degree of the ascendent; and to attain to the names of the evil spirits, by working the contrary way.

You must also observe, that the names of the evil spirits are extracted, aswel from the names of the good spirits, as of

of the evil: so notwithstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil spirit shall be extracted from the order of the Princes and Governours; but if we enter the table with the name of a good spirit of the third order, or with the name of an evil spirit a Governour, after what manner soever they are extracted, whether by this table, or from a celestial figure, the names which do proceed from hence, shall be the names of the evil spirits, the Ministers of the inferiour order.

It is further to be noted, That as often as we enter this table with the good spirits of the second order, the names extracted are of the second order: and if under them we extract the name of an evil spirit, he is of the superiour order of the Governours. The same order is, if we enter with the name of an evil spirit of the superiour order. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministring spirits, aswell of the good spirits, as of the evil, the names extracted shall be the names of the ministring spirits of the inferiour order.

But many Magicians, men of no small authority, will have the tables of this kinde to be extended with Latine letters: so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, aswel good as evil, by the same maner which is above delivered; by taking the name of the office or of the effect, in the collumn of letters, in their own line, under their own star. And of this practice *Trismegistus* is a great Author, who delivered this kinde of calculation in Egyptian letters: not unproperly also may they be referred to other letters of other tongues, for the reasons assigned to the signes: for truly he onely is extant of all men who have treated concerning the attaining to the names of spirits.

Therefore the force, secresy and power, in what maner the sacred names of spirits are truly and rightly found out, consisteth in the disposing of vowels, which do make the name of a spirit, and wherewith is constituted the true name, and right

word.

word. Now this act is thus perfected and brought to pass: first, we are to take heed of placing the vowels of the letters, which are found by the calculation of the celestial figure, to finde the names of the spirits of the second order, Presidents and Governours. And this in the good spirits, is thus brought to effect, by considering the stars which do constitute and make the letters, and by placing them according to their order: first let the degree of the eleventh House be substracted from the degree of that star which is first in order; and that which remaineth thereof, let it be projected from the degree of the ascendant; and where that number endeth, there is part of the vowel of the first letter: begin therefore to calculate the vowels of these letters, according to their number and order; and the vowel which falleth in the place of the star, which is the first in order, the same vowel is attributed to the first letter. Then afterwards thou shalt finde the part of the second letter, by substracting the degree of a star, which is the second in order from the first star; and that which remaineth, cast from the ascendant. And this is the part from which thou shalt begin the calculation of the vowels; and that vowel which falleth upon the second star, the same is the vowel of the second letter: and so consequently maist thou search out the vowels of the following letters alwayes, by substracting the degree of the following star, from the degree of the star next preceding and going before. And so also all calculations and numerations in the names of the good spirits, ought to be made according to the succession of the signes. And in calculating the names of the evil spirits, where in the names of the good spirits is taken the degree of the eleventh House, in these ought to be taken the degree of the twelfth House. And all numerations and calculations may be made with the succession of the signes, by taking the beginning from the degree of the tenth House.

But in all extractions by tables, the vowels are placed after another maner. In the first place therefore is taken the certain number of letters making the name it selfe, and is thus numbred from the beginning of the columne of the first letter,

or

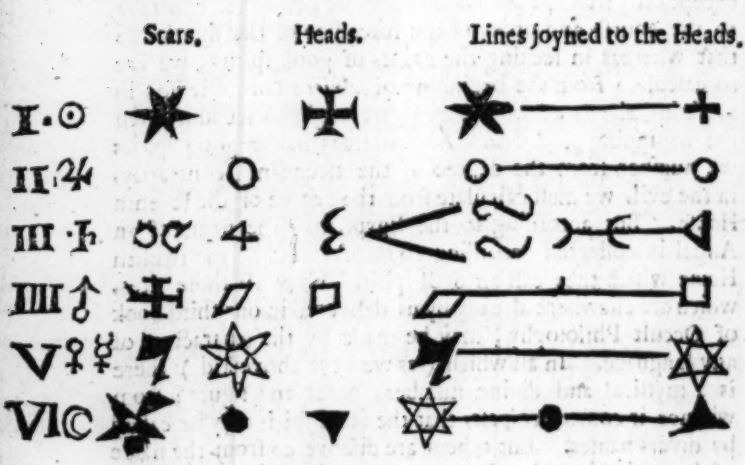
or whereupon the name is extracted; and the letter on which this number falleth, is referred to be first letter of the name, extracted by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of his columne; and where it endeth, there is part of the first vowel: from thence therefore thou shalt calculate the vowels themselves, in their own number and order, in the same column; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt finde the following vowels, by taking the distance from the precedent vowel to the following: and so consequently according to the succession of the Alphabet. And the number of that distance is to be numbred from the beginning of his own column; and where he shall cease, there is the part of the vowel sought after. From thence therefore must you calculate the vowels, as we have aboveſaid; and those vowels which shall fall upon their own letters, are to be attributed unto them: if therefore any vowel shall happen to fall upon a vowel, the former must give place to the latter: and this you are to understand only of the good spirits. In the evil also you may proceed in the same way; except only, that you make the numerations after a contrary and backward order, contrary to the succession of the Alphabet, and contrary to the order of the columnes (that is to say) in ascending.

The name of good Angels, and of every man, which we have taught how to finde out, in our third Book of Occult Philosophy, according to that manner, is of no little authority, nor of a meane foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. One whereof is, by taking in the figure of the nativity, the five places of Hylech: which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries*; and those letters which fall upon the degrees of the said places, according to their order and dignity disposed and aspected, do make the name of an Angel. There is also another way, wherein they do take Almutel; which is the ruling and gover-

governing ſtars over the aforeſaid five places; and the projection is to be made from the degree of the aſcendant; which is done by gathering together the letters falling upon Almutel: which being placed in order, according to their dignity, do make the name of an Angel. There is furthermore another way uſed, and very much had in obſervation from the Egyptians, by making their calculation from the degre of the aſcendant, and by gathering together the letters according to the Almutel of the eleventh Houſe; which Houſe they call a good *Demon*: which being placed according to their dignities, the names of the Angels are conſtituted. Now the names of the evil Angels are known after the like manner, except only that the projections muſt be performed contrary to the courſe and order of the ſucceſſion of the ſignes: ſo that whereas in ſeeking the names of good ſpirits, we are to calculate from the beginning of *Aries*; contrariwiſe, in attaining the names of the evil, we ought to account from the beginning of *Libra*. And whereas in the good ſpirits we number from the degree of the aſcendant; contrarily, in the evil, we muſt calculate from the degree of the ſeventh Houſe. But according to the Egyptians, the name of an Angel is collected according to the Almutel of the twelfth Houſe which they call an evill ſpirit. Now all thoſe rites, which are elſewhere already by us delivered in our third book of Occult Philoſophy, may be made by the characters of any language. In all which (as we have aboveſaid) there is a myſtical and divine number, order and figure; from whence it cometh to paſs, that the ſame ſpirit may be called by divers names. But others are diſcovered from the name of the ſpirit himſelf, of the good or evil, by tables formed to this purpoſe.

Now theſe celeſtial characters do conſiſt of lines and heads: the heads are ſix, according to the ſix magnitudes of the ſtars, whereunto the planets alſo are reduced. The firſt magnitude holdeth a Star, with the Sun, or a Croſs. The ſecond with Jupiter a circular point. The third holdeth with Saturne, a ſemicircle, a triangle, either crooked, round or acute.

The fourth with Mars, a little ſtroke penetrating the line, either ſquare, ſtraight, or oblique. The fifth with Venus and Mercury, a little ſtroke or point with a tail, aſcending or deſcending. The ſixth with the Moon, a point made black. All which you may ſee in the enſuing table. The heads then being poſited according to the ſite of the Stars of the figure of Heaven, then the lines are to be drawn out, according to the congruency or agreement of their natures. And this you are to underſtand of the fixed Stars. But in the erecting of the Planets, the lines are drawn out, the heads being poſited according to their courſe and nature amongſt themſelves.



When therefore a character is to be found of any celeſtial Image aſcending in any degree or face of a ſigne, which do conſiſt of Stars of the ſame magnitude and nature; then the number of theſe Stars being poſited according to their place and order, the lines are drawn after the ſimilitude of the Image ſignified, as copiouſly as the ſame can be done.

But

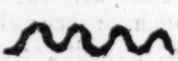
But the Characters which are extracted according to the name of a ſpirit, are compoſed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear eaſie to thoſe that apprehend it, yet there is herein no ſmall difficulty; To wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, conſider of what number this letter may be in the order of the name; as the ſecond or the third: then how many letters that name containeth; as five or ſeven; and multiply theſe numbers one after another by themſelves, and treble the product: then caſt the whole (being added together) from the beginning of the letters according to the ſucceſſion of the Alphabet; and the letter upon which that number ſhall happen to fall, ought to be placed for the character of that ſpirit. But if any letter of a name fall on the line of figures, it is thus to be wrought. Take the number how many this letter is in the order of the name, and let it be multiplied by the number of which this letter is in the order of the Alphabet; and being added together, divide it by nine, and the remainder ſheweth the figure or number to be placed in the character: and this may be put either in a Geometrical or Arithmetical figure of number; which notwithſtanding ought not to exceed the number of nine, or nine Angels.

The Characters of good Spirits.

A ſimple point. Round. Starry.

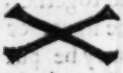
Straight ſtanding line. Lying. Oblique.

Line crooked like a bow. Like waves. Toothed.

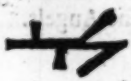


Interſection right. Inherent. Adhering ſeparate.

Obliq; interſection ſimple. Mixt. Manifold.



Perpendicular right dexter. Sinister. Neuter.



A whole figure. Broken. Half.

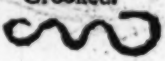
A letter inhering. Adhering. Separate.

The

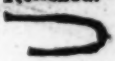
The Characters of evil Spirits.

A right line.

Crooked.



Reflexed.



A simple figure

Penetrate.

Broken.

A right letter.

Retrograde.

Invers'd.

Flame.

Winde.

Water.

A mass.

Rain.

Clay.

A flying thing.

A creeping thing.

A serpent.

An eye.

A hand.

A foot.

A crown.

A creſt.

Horns.

A Scepter. A Sword. A Scourge.

But the Characters which are understood by the revelation of Spirits, take their vertue from thence; because they are as it were, certain hidden seals, making the harmony of some divinity: either they are signes of a Covenant entred into, and of promised and plighted faith, or of obedience. And those Characters cannot by any other meanes be searched out.

Moreover, besides these Characters, there are certain familiar Figures and Images of evil Spirits, under which forms they are wont to appear, and yeild obedience to them that invoke them. And all these Characters or Images may be seen by the table following, according to the course of the letters constituting the names of Spirits themselves: so that if in any letter there is found more then the name of one Spirit, his Image holdeth the pre-eminence, the others imparting their own order; so that they which are the first orders, to them is attributed the head, the upper part of the body, according to their own figure: those which are the lowest, do possess the thighs and feet; so also the middle letters do attribute like to themselves the middle parts of the body, to give the parts that fit. But if there happen any contrariety, that letter which is the stronger in the number shall bear rule: and if they are equal, they will impart equal things. Furthermore, if any name shall obtain any notable Character or Instrument out of the Table, he shall likewise have the same character in the Image.

We may also attain to knowledge of the dignities of the evil Spirits, by the same Tables of Characters and Images: for upon what spirit soever there falleth any excellent signe or instrument out of the Table of Characters, he possesseth that dignity. As if there shall be a Crown it sheweth a Kingly dignity; if a Creft or Plume, a Dukedome; if a Horn, a County; if without

out theſe there be a Scepter, Sword, or forked Inſtrument, it ſheweth Ruſe and Authority. Likewiſe out of the Table of Images you ſhall finde them which bear the chief Kingly dignity: from the Crown judge dignity; and from the Inſtruments, Rule and Authority. Laſtly, they which bear an humane ſhape and figure, have greater dignity then thoſe which appear under the Forms and Images of Beaſts; they alſo who ride, do excel them which appear on foot. And thus according to all their commixtures, you may judge the dignity and excellency of Spirits, one before another. Moreover, you muſt underſtand, that the Spirits of the inferiour order, of what dignity ſoever they be, are alwayes ſubject to the Spirits of the ſuperiour order: ſo alſo, that it is not incongruent for their Kings and Dukes to be Subject and Miniſter to the preſidents of the ſuperiour order.

The ſhapes familiar to the Spirits of Saturn.

♄

THey appear for the moſt part with a tall, lean, and ſlender body, with an angry countenance, having four faces; one in the hinder part of the head, one on the former part of the head, and on each ſide noſed or beaked: there likewiſe appeareth a face on each knee, of a black ſhining colour: their motion is the moving of the winde; with a kinde of earthquake: their ſign is white earth, whiter then any Snow.

The particular Forms are,

A King having a beard, riding on a Dragon.
An Old man with a beard.
An Old woman leaning on a ſtaffe.
A Hog.
A Dragon.
An Owl.
A black Garment.
A Hook or Sickle.
A Juniper-tree.

The

The familiar forms to the Spirits of Jupiter.

♃

THe Spirits of Jupiter do appear with a body ſanguine and cholerick, of a middle ſtature, with a horrible fearful motion; but with a milde countenance, a gentle ſpeech, and of the colour of Iron. The motion of them is flaſhings of Lightning and Thunder; their ſigne is, there will appear men about the circle, who ſhall ſeem to be devoured of Lions.

Their particular forms are,

A King with a Sword drawn riding on a Stag.
Homo mitratus A Man wearing a Mitre in long rayment.
A Maid with a Laurel-Crown adorned with Flowers.
A Bull.
A Stag.
A Peacock.
Azurino veſtis. An azure-Garment.
A Sword.
Buxus A Box-tree.

The familiar forms of the Spirits of Mars.

♂

THey appear in a tall body, cholerick, a filthy countenance, of colour brown, ſwarthy or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their motion is like fire burning; their ſigne Thunder and Lightning about the Circle.

Their particular ſhapes are,

A King armed riding upon a Wolf.
A Man armed.
A Woman holding a buckler on her thigh.

A Hee-goat.
A Horſe.
A Stag.
A red Garment.
Wool.
A Cheeſlip.

Multiceps.

Shapes familiar to the Spirits of the Sun.

☉

THe Spirits of the Sun do for the moſt part appear in a large, full and great body ſanguine and groſs, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their ſigne is to move the perſon to ſweat that calls them. But their particular forms are,

A King having a Scepter riding on a Lyon.
A King crowned.
A Queen with a Scepter.
A Bird.
A Lion.
A Cock.
A yellow or golden Garment.
A Scepter.
Caudatus.

Familiar ſhapes of the Spirits of Venus.

♀

THey do appear with a fair body, of middle ſtature, with an amiable and pleaſant countenance, of colour white or green, the upper part golden. The motion of them is it as were a moſt clear Star. For their ſigne, there will ſeem to be maids playing without the Circle, which will provoke and allure him that calleth them to play. But their particular forms are,

A King with a Scepter riding on a Camel.

A Maid clothed and dressed beautifully.
A Maid naked.
A Shee-goat.
A Camel.
A Dove.
A white or green Garment.
Flowers.
The herb Savine.

The familiar forms of the Spirits of Mercury.

☿

THe Spirits of *Mercury* will appear for the most part in a body of a middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and forme, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-coloured clouds. For their signe, they cause and bring horror and fear to him that calls them. But their particular shapes are,

A King riding upon a Bear.
A fair Youth.
A Woman holding a distaffe.
A Dog.
A Shee-bear.
A Magpie.
A Garment of sundry changeable colours.
A Rod.
A little staffe.

The forms familiar to the Spirits of the Moon.

☽

THey will for the most part appear in a great and full body, soft and phlegmatick, of colour like a black obscure cloud, having a swelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempest of the Sea. For their signe,

there

there will appear an exceeding great rain about the Circle. And their particular shapes are,

A King like an Archer riding upon a Doe.
A little Boy.
A Woman-hunter with a bow and arrows.
A Cow.
A little Doe.
A Goose.
A Garment green or silver-coloured.
An Arrow.
A Creature having many feet.

But we now come to speak of the holy and sacred Pentacles and Sigils. Now these Pentacles are as it were certain holy signes preserving us from evil chances and events, and helping and assisting us to binde, exterminate, and drive away evil spirits, and alluring the good spirits, and reconciling them unto us. And these Pentacles do consist either of Characters of the good spirits of the superiour order, or of sacred pictures of holy letters or revelations, with apt and fit versicles, which are composed either of Geometrical figures and holy names of God, according to the course and manner of many of them; or they are compounded of all of them; or very many of them mixt. And the Characters which are useful for us to constitute and make the pentacles, they are the Characters of the good Spirits, especially and chiefly of the good spirits of the first and second order, and sometimes also of the third order. And this kinde of Characters are especially to be named holy; and then those Characters which we have above called holy. What Character soever therefore of this kinde is to be instituted, we must draw about him a double circle, wherein we must write the name of his Angel: and if wee will adde some divine name congruent with his Spirit and Office, it will be of the greater force and efficacy. And if we will draw about him any angular figure, according to the manner of his numbers, that also shall be lawful to be done. But the holy pictures which do make the pentacles,

are they which every where are delivered unto us in the Prophets and sacred Writings, as well of the old as of the new Testament; even as the figure of the Serpent hanging on the cross, and such-like; whereof very many may be found out of the visions of the Prophets, as of *Esaias*, *Daniel*, *Esdras* and others, and also out of the revelation of the *Apocalypse*. And we have spoken of them in our third book of Occult Philosophy, where we have made mention of holy things. Therefore when any picture is posited of any of these holy Images, let the circle be drawn round about it on each side thereof, wherein let there be written some divine name, that is apt and conformed to the effect of that figure, or else there may be written about it some versicle taken out of part of the body of holy Scripture, which may desire to ascertain or deprecate the desired effect. As, if a pentacle were to be made to gain victory or revenge against ones enemies, as well visible as invisible, the figure may be taken out of the second book of the *Macchabees*: that is to say, a hand holding a golden Sword drawn, about which let there be written the versicle there contained; To wit, *Take the holy Sword the gift of God, wherewith thou shalt slay the adversaries of my people Israel.* Or also there may be written about it a versicle of the fifth *Psalm: In this is the strength of thy arm: before thy face there is death*; or some other such-like verbicle. But if you will write any divine name about the figure, then let some name be taken that signifies Fear, a Sword, Wrath, the Revenge of God, or some such-like name congruent and agreeing with the effect desired. And if there shall be written any Angular figure, let him be taken according to the reason and rule of the numbers, as we have taught in our second book of Occult Philosophy, where we have treated of the numbers, and of the like operations. And of this sort there are two pentacles of sublime vertue and great power, very useful and necessary to be used in the consecration of experiments and Spirits: one whereof is that in the first chapter of *Apocalypse*; To wit, a figure of the Majesty of God sitting upon a Throne, having in his mouth a two-edged Sword, as there is written, about which let there be

The brazen serpent set up in the wilderness.

Accipe gladium sanctum, munus a Deo, in quo concides adversarios populi mei Israel.

be written, *I am Alpha and Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the first and the last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell.* Then there shall be written about it these three verficles.

Ego sum primus & novissimus, vivus & immortuus, & ecce sum vivens in secula seculorum; & habeo claves mortis & inferni.

Manda Deus virtuti tuæ, &c.

Give commandment, O God, to thy strength.
Confirm, Oh God, thy work in us.
Let them be as dust before the face of the winde. And let the Angel of the Lord scatter them. Let all their wayes be darkness and uncertain. And let the Angel of the Lord persecute them.

Moreover, let there be written about in the ten general names, which are, *El, Elohim, Elohe, Zebaoth, Elim, Eserchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like unto *a Lambe slain, having seven eyes, and seven hornes, and under his feet a book sealed with seven seales*, as it is in the 5. *chap.* of the *Apocalypse.* Whereabout let there be written this versicle: *Behold the Lyon hath overcome of the Tribe of Judath, the root of David. I will open the Book, and unloose the seven seals thereof.* And one other versicle: *I saw Satan like lightning fall down from heaven. Behold, I have given you power to tread upon Serpents and Scorpions, and over all the power of your enimies, and nothing shall be able to hurt you.* And let there be also written about it the ten general names, as aforesaid.

But those Pentacles which are thus made of figures and names, let them keep this order: for when any figure is posited, conformable to any number, to produce any certain effect or vertue, there must be written thereupon, in all the several Angles, some Divine name, obtaining the force and efficacie of the thing desired: yet so nevertheless, that the name which is of this sort do consist of just so many letters, as the Figure may constitute a number; or of so many letters of a name, as joyned together amongst themselves, may make the number of a Figure;

gure; or by any number which may be divided without any ſuperfluity or diminution. Now ſuch a name being found, whether it be onely one name or more, or divers names, it is to be written in all the ſeveral Angles in the Figure: but in the middle of the Figure let the revolution of the name be whole and totally placed, or at leaſt principally.

Oftentimes alſo we conſtitute Pentacles, by making the revolution of ſome kinde of name, in a ſquare Table, and by drawing about it a ſingle or double Circle, and by writing therein ſome holy verſicle competent and befitting this name, or from which that name is extracted. And this is the way of making the Pentacles, according to their ſeveral diſtinct forms and faſhions, which we may as we pleaſe either multiply or commix together by courſe among themſelves, to work the greater efficacie, and extention and enlargement of force and vertue.

As, if a deprecation ſhould be made for the overthrow and deſtruction of ones enemies, then we are to minde and call to remembrance how God deſtroyed the whole face of the earth in the deluge of waters, and the deſtruction of *Sodom* and *Gomorrha*, by raining down fire and brimſtone; likewiſe, how God overthrew *Pharaoh* and his hoſt in the Red-Sea, and to call to minde if any other malediction or curſe be found in holy Writ. And thus in things of the like ſort. So likewiſe in deprecating and praying againſt perils and dangers of waters, we ought to call to remembrance the ſaving of *Noah* in the deluge of waters, the paſſing of the children of *Iſrael* thorow the Red-Sea; and alſo we are to minde how Chriſt walked upon the waters, and ſaved the ſhip in danger to be caſt away with the tempeſt, and how he commanded the windes and the waves, and they obeyed him; and alſo, that he drew *Peter* out of the water, being in danger of drowning, and the like. And laſtly, with theſe we invoke and call upon ſome certain and holy names of God; to wit, ſuch as are ſignificative to accompliſh our deſire, and accommodated to the deſired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, juſtice, and fortitude of God: and if we would avoid and eſcape any evil or danger, we then call upon

the

the names of Mercy, Defence, Salvation, Fortitude, Goodneſs, and ſuch like-names of God. When alſo we pray unto God that he would grant unto us our deſires, we are likewiſe to intermix therewith the name of ſome good ſpirit, whether one onely, or more, whoſe office it is to execute our deſires: and ſometimes alſo we require ſome evil ſpirit to reſtrain or compel, whoſe name likewiſe we intermingle; and that rightly eſpecially, if it be to execute any evil worke; as, Revenge, Puniſhment, or deſtruction.

Furthermore, if there be any Verſicle in the Pſalms, or in any other part of holy Scripture, that ſhall ſeem congruent and agreeable to our deſire, the ſame is to be mingled with our prayers. Now after Prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have deſired ſhould adminiſter unto us, whether one or more, or whether he be an Angel, or Star, or Soul, or any of the noble Angels. But this kinde of Oration ought to be compoſed according to the Rules which we have delivered in the ſecond book of Occult Philoſophy, where we have treated of the manner of the compoſition of Inchantments.

You may know further, that theſe kinde of bonds have a threefold difference: for the firſt bond is, when we conjure by Natural things: the ſecond is compounded of Religious myſteries, by Sacraments, Miracles, and things of this ſort; and the third is conſtituted by Divine names, and holy Sigils. And by theſe kinde of bonds, we may binde not onely ſpirits, but alſo other creatures whatſoever, as animals, tempeſts, *burnings, floods of waters, and the force and power of Arms. Oftentimes alſo we uſe theſe bonds aforeſaid, not onely by Conjuration, but ſometimes alſo uſing the meanes of Deprecation and Benediction. Moreover, it conduceth much to this purpoſe, to joyn ſome ſentence of holy Scripture, if any ſhall be found convenient hereunto: as, in the Conjuration of Serpents, by commemorating the curſe of the Serpent in the earthly Paradiſe, and the ſetting up of the Serpent in the wilderneſs; and further adding that Verſicle, * *Thou ſhalt walke upon the Aſp and the Baſilisk,*

* *Incendia*; Envie and Malice.

* *Super aſpidem & baſiliſcum ambulabis*, &c.

link, &c. Superſtition alſo is of much prevalency herein, by the tranſlation of ſome Sacramental Rites, to binde that which we intend to hinder; as, the rites of Excommunication, of Sepulchres, Funerals, Buryings, and the like.

And now we come to treat of the Conſecrations which men ought to make upon all inſtruments and things neceſſary to be uſed in this Art: and the vertue of this Conſecration moſt chiefly conſiſts in two things; to wit, in the power of the perſon conſecrating, and by the vertue of the prayer by which the Conſecration is made. For in the perſon conſecrating, there is required holineſs of Life, and power of ſanctifying: both which are acquired by Dignification and Initiation. And that the perſon himſelf ſhould with a firm and undoubted faith believe the vertue, power, and efficacie hereof. And then in the prayer it ſelf, by which this Conſecration is made, there is required the like holineſs; which either ſolely conſiſteth in the prayer it ſelf, as, if it be by divine inſpiration ordained to this purpoſe, ſuch as we have in many places of the holy Bible; or that it be hereunto inſtituted through the power of the Holy Spirit, in the ordination of the Church. Otherwiſe there is in the Prayer a Sanctimony, which is not onely by it ſelf, but by the commemoration of holy things; as, the commemoration of holy Scriptures, Hiſtories, Works, Miracles, Effects, Graces, Promiſes, Sacraments and Sacramental things, and the like. Which things, by a certain ſimilitude, do ſeem properly or improperly to appertain to the thing conſecrated.

There is uſed alſo the invocation of ſome Divine names, with the conſignation of holy Seals, and things of the like ſort, which do conduct to ſanctification and expiation; ſuch as are the Sprinkling with Holy-Water, Unctions with holy Oyl, and adoriferous Suffumigations appertaining to holy Worſhip. And therefore in every Conſecration there is chiefly uſed the Benediction and Conſecration of Water, Oyl, Fire, and Fumigations, uſed everywhere with holy Wax-lights or Lamps burning: for without Lights no Sacrament is rightly performed. This therefore is to be known, and firmly obſerved, that if any Conſecration be to be made of things profane, in which there is any pol-

pollution or defilement, then an exorcising and expiation of those things ought to precede the consecration. Which things being so made pure, are more apt to receive the influences of the Divine vertues. We are also to observe, that in the end of every Consecration, after that the prayer is rightly performed, the person consecrating ought to bless the thing consecrated, by breathing out some words, with divine vertue and power of the present Consecration, with the commemoration of his vertue and authority, that it may be the more duly performed, and with an earnest & intentive minde. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

So then, in the consecration of water, we ought to commemorate how that God hath placed the firmament in the midst of the waters, and in what manner that God placed the fountain of waters in the earthly Paradise, from whence sprang four holy rivers, which watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the Gyants in the general deluge over all the earth, and in the overthrow of the host of Pharaoh in the Red-sea; also how God led his own people thorow the midst of the Sea on dry ground, and through the midst of the river of *Jordan*; and likewise how marvelously he drew forth water out of the stony rock in the wilderness; and how at the prayer of Samson, he caused a fountain of running water to flow out of the cheek-tooth of the jaw-bone of an ass: and likewise, how God hath made waters the instrument of his mercy, and of salvation, for the expiation of Original sin: also, how Christ was baptized in Jordan, and hath hereby sanctified and cleansed the waters. Moreover, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy; and names of the like kinde.

And likewise in the consecration of fire, we are to commemorate how that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, and for the expi-

expiation of sins: also, when God shall come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner God appeared to Moses in the burning bush; and also, how he went before the children of Israel in a pillar of fire; and that nothing can be duely offered, sacrificed, or sanctified, without fire; and how that God instituted fire to be kept continually in the Tabernacle of the covenant; and how miraculously he re-kindled the same, being extinct, and preserved it elsewhere from going out, being hidden under the waters: and things of this sort. Likewise the Names of God are to be called upon which are consonant hereunto; as, it is read in the Law and the Prophets, that God is a consuming fire: and if there be any of the Divine names which signifie fire, or such-like names; as the glory of God, the light of God, the splendor and brightness of God.

And likewise in the consecration of Oyl and Perfumes, we are to call to remembrance such holy things as are pertinent to this purpose, which we read in *Exodus* of the holy anointing oyl, and divine names significant hereunto; such as is the name Christ, which signifies anointed: and what mysteries there are hereof; as that in the *Revelation* of the two Olive-trees distilling holy Oyl into the lamps that burn before the face of God: and the like.

And the blessing of the lights, wax, and lamps, is taken from the fire, and the clear which containeth the substance of the flame: and what other such similitudes as are in mysteries; as that of the seven candlesticks and lamps burning before the face of God.

These, therefore are the Consecrations which first of all are necessary to be used in every kinde of devotion, and ought to precede it, and without which nothing in holy Rites can be duely performed.

In the next place now we shall shew unto you the consecration of Places, Instruments, and such like things.

Therefore when you would consecrate any Place or Circle, you ought to take the prayer of Solomon used in the dedicati-

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out of the Temple: and moreover, you muſt bleſs the place with the ſprinkling of Holy-water, and with Fumigations; by commemorating in the benediction holy myſteries; ſuch as theſe are, The ſanctification of the throne of God, of mount Sinai, of the Tabernacle of the Covenant, of the Holy of holies, of the temple of Jeruſalem. Alſo, the ſanctification of mount Golgotha, by the crucifying of Chriſt; the ſanctification of the Temple of Chriſt; of mount Tabor, by the tranſiguration and aſcention of Chriſt: and the like. And by invocating divine names which are ſignificant hereunto; ſuch as the Place of God, the Throne of God, the Chayr of God, the Tabernacle of God, the Altar of God, the Habitation of God, and ſuch-like divine names of this ſort, which are to be written about the Circle or place to be conſecrated. *Sanctum ſanctorum.*

And in the conſecrations of inſtruments and of all other things whatſoever that are ſerviceable to this Art, you ſhall proceed after the ſame manner, by ſprinkling the ſame with Holy-water, perfuming the ſame with holy Fumigations, anoynting it with holy Oyl, ſealing it with ſome holy Sigil, and bleſſing it with prayer; and by commemorating holy things out of the ſacred Scriptures, Religion, and Divine names which ſhall be found agreeable to the thing that is to be conſecrated: as for examples ſake, in conſecrating a ſword, we are to call to remembrance that in the Goſpel, *He that hath two coats*, &c. and that place in the ſecond of the *Macchabees*, That a ſword was divinely and miraculouſly ſent to *Judas Macebabeus*. And if there be any thing of the like in the Prophets; as that place, *Take unto you two-edged Swords*, &c. *Habet duas tunicas*, &c. *Accipite vobis gladios bis acutos.*

In like manner you ſhall conſecrate experiments and books, and whatſoever of the like nature, as it is contained in writings, pictures, and the like, by ſprinkling, perfuming, anointing, ſealing, and bleſſing with holy commemorations, and calling to remembrance the ſanctifications of myſteries; As, the ſanctifying of the Tables of the ten Commandments, which were delivered to *Moſes* by God in Mount *Sinai*; The ſanctification of the Teſtaments of God, the Old and New; The ſanctification of the Law, and of the Prophets, and Scriptures,

which are promulgated by the holy Ghost. Moreover, there is to be commemorated such divine names as are fit and convenient hereunto; as these are: The Testament of God, The book of God, The book of life, The knowledge of God, The wisdom of God; and the like. And with such kinde of Rites is the personal consecration performed.

There is furthermore, besides these, another Rite of consecration, of wonderful power, and much efficacie; And this is out of the kindes of superstitions: That is to say, when the Rite of consecration or collection of any Sacrament in the Church is transferred to that thing which we would consecrate.

It is to be known also, that Vowes, Oblations, and Sacrifice, have the power of consecration, aswel real as personal; and they are as it were certain covenants and conventions between those names with which they are made, and us who make them, strongly cleaving to our desire and wished effect: As, when we dedicate, offer, and sacrifice, with certain names or things; as, Fumigations, Unctions, Rings, Images, Looking-glasses; and things less material, as Deities, Sigils, Pentacles, Inchantments, Orations, Pictures, and Scriptures: of which we have largely spoken in our third booke of Occult Philosophy.

There is extant amongst those Magicians (who do most use the ministery of evil spirits) a certain Rite of invocating spirits by a Book to be consecrated before to that purpose; which is properly called, † *A Book of Spirits*; whereof we shall now speak a few words. For this Book is to be consecrated, a book of evil spirits, ceremoniously to be composed in their name and order: whereunto they binde with a certain holy Oath, the ready and present obedience of the spirit therein written.

Now this book is to be made of most pure and clean paper, that hath never been used before; which many do call * *Virgin-Paper*. And this book must be inscribed after this manner: that is to say, Let there be placed on the left side the image of the spirit, and on the right side his character, with the Oath above it, containing the name of the spirit, and his dignity and place, with his office and power. Yet very many do compose this book otherwise, omitting the characters or image: but it is more efficacious

† *Liber Spiritum.*

* *which Virgin-paper is to be had at Mr. Rooks shop at the holy Lamb at the East-end of S. Pauls Church: and likewise the Virgin-Parchment, and the best abortives.*

efficacious not to neglect any thing which conduceth to it.

Moreover, there is to be observed the circumstances of places, times, hours, according to the Stars which these spirits are under, and are seen to agree unto; their site, rite, and order being applied.

Which book being so written, and well bound, is to be adorned, garnished, and kept secure, with Registers and Seals, lest it should happen after the consecration to open in some place not intented, and indanger the operator. Furthermore, this book ought to be kept as reverently as may be: for irreverence of minde causeth it to lose its vertue, with pollution & profanation.

Now this sacred book being thus composed according to the manner already delivered, we are then to proceed to the consecration thereof after a twofold way: one whereof is, That all and singular the spirits who are written in the book, be called to the Circle, according to the Rites and Order which we have before taught; and the book that is to be consecrated, let it be placed without the Circle in a triangle. And in the first place, let there be read in the presence of the spirits all the Oathes which are written in that book; and then the book to be consecrated being placed without the Circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common Oath. Which being done, let the book be taken and shut, and preserved as we have before spoken, and let the spirits be licensed to depart, according to due and right order.

There is another manner of consecrating a book of spirits, which is more easie, and of much efficacy to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: Let there be made a book of spirits as we have before set forth; but in the end thereof let there be written Invocations & Bonds, & strong conjurations wherewith every spirit may be bound. Then this book must be bound between two Tables or Lamens, and in the inside thereof let there be drawn the holy Pentacles of the Divine Majestie, which we have before set forth and described out of the

the *Apocalypſe*: then let the firſt of them be placed in the beginningof the book, and the ſecond at the end of the ſame. This book being perfected after this manner, let it be brought in a clear and fair time, to a Circle prepared in a croſs way, according to the Art which we have before delivered; and there in the firſt place the book being opened, let it be conſecrated to the rites and wayes which we have before declared concerning Conſecration. Which being done, let all the ſpirits be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds deſcribed in the book, that they come unto that place within the ſpace of three days, to aſſure their obedience, and confirm the ſame, to the book ſo to be conſecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the Circle, and there faſt ſtopped up: and then the Circle being deſtroyed, after the ſpirits are licenſed, depart before the riſing of the ſun: and on the third day, about the middle of the night, return, and new make the Circle, and with bended knees make prayer and giving thanks unto God, and let a precious perfume be made, and open the hole, and take out the book; and ſo let it be kept, not opening the ſame. Then you ſhall licenſe the ſpirits in their order, and deſtroying the Circle, depart before the ſun riſe. And *this* is the laſt rite and maner of conſecrating, profitable to whatſoever writings and experiments, which do direct the ſpirits, placing the ſame between two holy Lamens or Pentacles, as before is ſhewn.

But the Operator, when he would work by the Book thus conſecrated, let him do it in a fair and clear ſeaſon, when the ſpirits are leaſt troubled; and let him place himſelf towards the region of the ſpirits. Then let him open the book under a due Regiſter; let him invoke the ſpirits by their Oath there deſcribed and confirmed, and by the name of their character and image, to that purpoſe which you deſire: and if there be need, conjure them by the bonds placed in the end of the book. And having attained your deſired effect, then you ſhall licenſe the ſpirits to depart.

And now we ſhall come to ſpeak concerning the invocation of ſpirits, as well of the good ſpirits as of the bad. The

The good ſpirits may be invocated of us divers wayes, and in ſundry manners do offer themſelves unto us. For they do openly ſpeak to thoſe that watch, and do offer themſelves to our ſight, or do inform us in dreams by oracle of thoſe things which are deſired. Whoſoever therefore would call any good ſpirit, to ſpeak or appear in ſight, it behoveth them eſpecially to obſerve two things: one whereof is about the diſpoſition of the invocant; the other about thoſe things which are outwardly to be adhibited to the invocation, for the conformity of the ſpirits to be called. It behoveth therefore that the invocant himſelf be religiouſly diſpoſed for many dayes to ſuch a myſtery. In the firſt place therefore, he ought to be confeſſed and contrite, both inwardly and outwardly, and rightly expiated by daily waſhing himſelf with holy water. Moreover, the invocant ought to conſerve himſelf all theſe dayes, chaſte, abſtinent, and to ſeparate himſelf as much as may be done, from all perturbation of minde, and from all manner of forraign and ſecular buſineſs. Alſo, he ſhall obſerve faſtings all theſe days, as much as ſhall ſeem convenient to him to be done. Alſo, let him daily between ſun-riſing and ſun-ſetting, being clothed with a holy linen garment, ſeven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of dayes of faſting and preparation is commonly the time of a whole Lunation. There is alſo another number obſerved amongſt the Cabaliſts, which is forty days.

Now concerning thoſe things which do appertain to this Rite of Invocation, the firſt is, That a place be choſen, clean, pure, cloſe, quiet, free from all manner of noiſe, and not ſubject to any ſtrangers ſight. This place muſt firſt be exorciſed and conſecrated: and let there be a table or altar placed therein, covered with clean white linen, and ſet towards the eaſt: and on each ſide thereof, let there be ſet two conſecrated wax-lights burning, the flame whereof ought not to go out all theſe days. In the middle of the altar, let there be placed Lamens, or the holy paper which we have before deſcribed, covered with fine linen;

linen; which is not to be opened until the end of theſe days of the Conſecration. You ſhall alſo have in readineſs a precious perfume, and pure anointing oyl; and let them be both kept conſecrated. There muſt alſo a Cenſer be ſet on the head of the altar, wherein you ſhall kindle the holy fire, and make a perfume every day that you ſhall pray. You ſhall alſo have a long garment of white linen, cloſe before and behinde, which may cover the whole body and the feet, and girt about you with a girdle. You ſhall alſo have a veil of pure clean linen, and in the fore-part thereof let there be fixed golden or gilded Lamens, with the inſcription of the name *Tetragrammaton*; all which things are to be ſanctified and conſecrated in order. But you muſt not enter into the holy place, unleſs it be firſt waſhed, and arrayed with a holy garment; and then you ſhall enter into it with your feet naked. And when you enter therein, you ſhall ſprinkle it with holy water: then you ſhall make a perfume upon the altar, and afterwards with bended knees pray before the altar as we have directed.

But in the end of theſe dayes, on the laſt day, you ſhall faſt more ſtrictly: and faſting on the day following, at the riſing of the ſun, you may enter into the holy place, uſing the ceremonies before ſpoken of, firſt by ſprinkling your ſelf, then with making a perfume, you ſhall ſigne your ſelf with holy oyl in the forehead, and anoynt your eyes; uſing prayer in all theſe Conſecrations. Then you ſhall open the holy Lamen, and pray before the altar upon your knees, as above ſaid: and then an invocation being made to the Angels, they will appear unto you, which you deſire; which you ſhall entertain with a benign and chaſte communication, and licenſe them to depart.

Now the Lamen which is to be uſed to invoke any good ſpirit, you ſhall make after this maner; either in metal conformable, or in new wax, mixt with ſpices and colours conformable: or it may be made with clean paper, with convenient colours: and the outward form or figure there of may be ſquare, circular, or triangular, or of the like ſort, according to the rule of the numbers: in which there muſt be written the divine names, as

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well the general names as the ſpecial. And in the centre of the Lamen, let there be drawn a character of ſix corners; in the middle whereof, let there be written the name and character of the Star, or of the Spirit his governour, to whom the good ſpirit that is to be called is ſubject. And about this character, let there be placed ſo many characters of five corners, as the ſpirits we would call together at once. And if we ſhall call onely one ſpirit, nevertheleſs there ſhall be made four Pentagones, wherein the name of the ſpirit or ſpirits, with their characters, is to be written. Now this table ought to be compoſed when the Moon is increaſing, on thoſe dayes and hours which then agree to the ſpirit. And if we take a fortunate ſtar herewith, it will be the better. Which Table being made in this manner, it is to be conſecrated according to the rules above delivered. *Hexagonus* *Pentagonus*

And this is the way of making the general Table, ſerving for the invocation of all good ſpirits whatſoever. Nevertheleſs we may make ſpecial Tables congruent to every ſpirit, by the rule which we have above ſpoken of concerning holy Pentacles.

And now we will declare unto you another Rite more eaſie to performe this thing: that is to ſay, let the man that is to receive an Oracle from the good ſpirits, be chaſte, pure, and confeſs'd. Then a place being prepared pure and clean, and covered every where with white linen, on the Lords day in the new of the Moon let him enter into that place, clothed with clean white garments; and let him exorcize the place, and bleſs it, and make a Circle therein with a ſanctified cole; and let there be written in the uttermoſt part of the Circle the names of the Angels, and in the inner part thereof let there be written the mighty names of God: and let him place within the Circle, at the four angles of the world, the Cenſers for the perfumes. Then let him enter the place faſting, and waſhed, and let him begin to pray towards the eaſt this whole Pſalm: *Beati immaculati in via*, &c. *Bleſſed are the undefiled in the way*, &c. by perfuming; and in the end deprecating the Angels, by the ſaid divine names, that they will daign to diſcover and reveal that which he deſireth: and that let him do ſix days, continuing Pſal. 119.

waſhed and faſting. And on the ſeventh day, which is the Sabbath, let him, being waſhed and faſting, enter the Circle, and perfume it, and anoynt himſelf with holy anoynting oyl, by annoynting his forehead, and upon both his eyes, and in the palms of his hands, and upon his feet. Then upon his kneer let him ſay the Pſalm aforeſaid, with Divine and Angelical names. Which being ſaid, let him ariſe, let him begin to walk about in a Circle within the ſaid Circle from the eaſt to the weſt, until he is wearied with a dizzineſs of his brain: let him fall down in the Circle, and there he may reſt; and forthwith he ſhall be wrapt up in an ecſtaſie, and a ſpirit will appear unto him, which will informe him of all things. We muſt obſerve alſo, that in the Circle there ought to be four holy candles burning at the four parts of the world, which ought not to want light for the ſpace of a whole week. And the manner of faſting muſt be ſuch, that he abſtain from all things having a life of Sence, and from thoſe which do proceed from them: and let him onely drink pure running water: neither let him take any food till the going down of the ſun. And let the perfume and the holy annoynting oyl be made, as is ſet forth in *Exodus* and the other holy books of the Bible. It is alſo to be obſerved, that always as often as he enters into the Circle, he hath upon his forehead a golden lamen, upon which there muſt be written the name *Tetragrammaton*, as we have before ſpoken.

But natural things, and their commixtures, do alſo belong unto us, and are conducing to receive Oracles from any ſpirit by a dream: which are either Perfumes, Unctions, and Meats or Drinks: which you may underſtand in our firſt book of Occult Philoſophy.

But he that is willing always and readily to receive the Oracles of a Dream, let him make unto himſelf a Ring of the Sun or of Saturn for this purpoſe. There is alſo an Image to be made, of excellent efficacie and power to work this effect; which being put under his head when he goeth to ſleep, doth effectually give true dreams of what thing ſoever the minde hath before determined or conſulted on. The Tables of Numbers

bers do likewiſe confer to receive an Oracle, being duly formed under their own Conſtellations. And theſe things thou mayeſt know in the third book of Occult Philoſophy.

Holy Tables and Papers do alſo ſerve to this effect, being ſpecially compoſed and conſecrated: ſuch as is the Almadel of *Solomon*, and the Table of the Revolution of the name *Tetragrammaton*. And thoſe things which are of this kinde, and written unto theſe things, out of divers figures, numbers, holy pictures, with the inſcriptions of the holy names of God and of Angels; the compoſition whereof is taken out of divers places of the holy Scriptures, Pſalms, and Verſicles, and other certain promiſes of the divine Revelation and Prophecies.

To the ſame effect do conduce holy prayers & imprecations, as well unto God, as to the holy Angels and Heroes: the imprecations of which prayers are to be compoſed as we have before ſhewn, according to ſome religious ſimilitude of Miracles, Graces, and the like, making mention of thoſe things which we intend to do: as, out of the old Teſtament, of the dream of *Jacob*, *Joſeph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzar*: if out of the New Teſtament, of the dream of *Joſeph* the husband of the virgin *Mary*; of the dream of the three Wiſemen; of *John* the Evangeliſt ſleeping upon the breſt of our Lord: and whatſoever of the like kinde can be found in Religion, Miracles, and Revelations; as, the revelation of the Croſs to *Helen*, the revelations of *Conſtantine* and *Charles* the Great, the revelations of *Bridget*, *Cyril*, *Methodius*, *Mechtild*, *Joachim*, *Merbir*, and ſuch-like. According to which let the deprecations be compoſed, if when he goeth to ſleep it be with a firm intention: and the reſt well diſpoſing themſelves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compoſe thoſe things which we have now ſpoken of, he ſhall receive the moſt true Oracles of dreams. And this he ſhall do; obſerve thoſe things which in the ſecond book of Occult Philoſophy are directed concerning this thing. He that is deſirous therefore to receive an Oracle, let him abſtain from ſupper and from drink, and be o-

therwise well disposed, his brain being free from turbulent vapours; let him also have his bed-chamber fair and clean, exorcised and consecrated if he will; then let him perfume the same with some convenient fumigation; and let him anoint his temples with some unguent efficatious hereunto, and put a ring upon his finger, of the things above spoken of: let him take either some image, or holy table, or holy paper, and place the same under his head: then having made a devout prayer, let him go unto his bed, and meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain and undoubted oracle by a dream, when the Moon goeth through that signe which was in the ninth House of his nativity, and also when she goeth through the signe of the ninth House of the Revolution of his nativity; and when she is in the ninth signe from the signe of perfection. And this is the way and meanes whereby we may obtain all Sciences and Arts whatsoever, suddenly and perfectly, with a true Illumination of our understanding; although all inferiour familiar Spirits whatsoever do conduce to this effect; and somtimes also evill Spirits sensibly informing us Intrinsecally or Extrinsecally.

But if we would call any evil Spirit to the Circle, it first behoveth us to consider, and to know his nature, to which of the Planets it agreeth, and what Offices are distributed to him from the Planet; and being known, let there be sought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the Offices of the said Spirit, as near as the same may be done: as, if their power be over the Sea, Rivers or Flouds, then let the place be chosen in the Shore; and so of the rest. Then let there be chosen a convenient time, both for the quality of the Air, serene, clear, quiet, and fitting for the Spirits to assume bodies; as also of the quality and nature of the Planet, and of the Spirit, as to wit, on his day, or the time wherein he ruleth: he may be fortunate or infortunate, sometimes of the day, and sometimes of the night, as the Stars and Spirits do require. These things being considered, let there be a Circle framed in the place elected, aswel for the defence of the Invocant, as for the confirmation of the

the Spirit. And in the Circle it ſelf there are to be written the divine general names, and thoſe things which do yeild defence unto us; and with them, thoſe divine names which do rule this Planet, and the Offices of the Spirit himſelf; there ſhall alſo be written therein, the names of the good Spirits which bear rule, and are able to binde and conſtrain that Spirit which we intend to call. And if we will any more fortifie and ſtrengthen our Circle, we may adde Characters and Pentacles agreeing to the work; then alſo if we will, we may either within or without the Circle, frame an angular figure, with the inſcription of ſuch convenient numbers, as are congruent amongſt themſelves to our work; which are alſo to be known, according to manner of numbers and figures: of which in the ſecond book of Occult Philoſophy it is ſufficiently ſpoken. Furthermore, he is to be provided of lights, perfumes, unguents and medicines, compounded according to the nature of the Planet and Spirit; which do partly agree with the Spirit, by reaſon of their natural and cœleſtial vertue; and partly are exhibited to the Spirit for religious and ſuperſtitious worſhip. Then he muſt be furniſhed with holy and conſecrated things, neceſſary aſwel for the defence of the Invocant, and his fellows, as alſo ſerving for bonds to binde and conſtrain the Spirits; ſuch as are either holy Papers, Lamens, Pictures, Pentacles, Swords, Scepters, Garments of convenient matter and colour, and things of the like ſort. Then when all theſe things are provided, and the Maſter and his fellows being in the Circle, in the firſt place let him conſecrate the Circle, and all thoſe things which he uſeth; which being performed with a convenient geſture and countenance, let him begin to pray with a loud voice, after this manner. Firſt let him make an Oration unto God, and then let him intreat the good Spirits: and if he will read any Prayers, Pſalms, or Goſpels for his defence, they ought to take the firſt place. After theſe Prayers and Orations are ſaid, then let him begin to invocate the Spirit which he deſireth, with a gentle and loving Inchantment, to all the coaſts of the World, with the commemoration of his own Authority and power. And then let him reſt a little, looking about him,

him, to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as above said, until he hath done it three times; and if the Spirit be pertinacious, obstinate, and will not appear, then let him begin to conjure with divine power; so also that the conjurations and all his commemorations do agree with the Nature and Offices of the Spirit himself; and reiterate the same three times, from stronger to stronger, using Objurgations, Contumelies, Cursings, and Punishments, and suspension from his Office and Power, and the like.

And after all the courses are finished, then cease a little; and if any Spirit shall appear, let the Invocant turne himself towards the Spirit, and courteously receive him, and earnestly intreating him, let him first require his name, and if he be called by any other name: and then proceeding further, let him ask him whatsoever he will: and if in any thing the Spirit shall shew himself obstinate or lying, let him be bound by convenient conjurations: and if you doubt of any lye, make without the Circle with the consecrated Sword, the figure of a triangle or * *Pentagone*, and compel the Spirit to enter into it: and if thou receivest any promise which thou wouldst have to be confirmed with an Oath, let him stretch the sword out of the Circle, and swear the Spirit, by laying his hand upon the sword. Then having obtained of the Spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command unto him, that he do no hurt: and if he will not depart, compel him by powerful conjurations; and if need require, expel him by Exorcisms, and by making contrary fumigations. And when he is departed, go not out of the Circle, but make a stay, making prayer, and giving of thanks unto God and the good Angels, and also praying for your defence and conservation: and then all those things being orderly performed, you may depart.

* A Character with five corners.

But if your hope be frustrated, and no Spirit will appear, yet for this do not despair; but leaving the Circle, return again at other times, doing as before. And if you shall judge that you have erred in any thing, then you shall amend by adding

ding or diminiſhing; for the conſtancy of Reiteration doth often increaſe your authority and power, and ſtriketh terrour into the Spirits, and humbleth them to obey.

And therefore ſome uſe to make a Gate in the Circle, whereby they may go in and out, which they open and ſhut as they pleaſe, and fortifie it with holy Names and Pentacles.

This alſo we are to take notice of, That when no Spirits will appear, but the Maſter being wearied hath determined to ceaſe and give over; let him not therefore depart without licenſing the Spirits: for they that do neglect this, are very greatly in danger, except they are fortified with ſome ſublime defence.

Oftentimes alſo the Spirits do come, although they appear not viſible, (for to cauſe terrour to him that calls them) either in the thing which he uſeth, or in the operation it ſelf. But this kinde of licenſing is not given ſimply, but by a kinde of diſpenſation with ſuſpenſion, until in the following terms they ſhall render themſelves obedient. Alſo without a Circle theſe Spirits may be called to appear, according to the way which is above delivered about the conſecration of a Book.

But when we do intend to execute any effect by evil Spirits, where an Apparition is not needful; then that is to be done, by making and forming that which is to be unto us as an inſtrument, or ſubject of the experiment it ſelf; as whether it be an Image, or a Ring, or a Writing, or any Character, Candle, or Sacrifice, or any thing of the like ſort; then the name of the Spirit is to be written therein, with his Character, according to the exigency of the experiment, either by writing it with ſome blood, or otherwiſe uſing a perfume agreeable to the Spirit. Oftentimes alſo making Prayers and Orations to God and the good Angels before we invocate the evil Spirit, conjuring him by the divine power.

There is another kinde of Spirits which we have ſpoken of in our third book of Occult Philoſophy, not ſo hurtful, and neereſt men; ſo alſo, that they are affected with humane paſſions, and do joy in the converſation of men, and freely do inhabit with them: and others do dwell in the Woods and Deſarts; and others delight in the company of divers domeſtique

Animals

Animals and wilde Beaſts; and otherſom do inhabit about Fountains and Meadowz. Whoſoever therefore would call up theſe kinde of Spirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with ſweet ſounds and inſtruments of Muſick, ſpecially compoſed for the buſineſs, with uſing of Songs, Inchantments and pleaſant Verſes, with praiſes and promiſes.

But thoſe which are obſtinate to yeild to theſe things, are to be compelled with Threathings, Comminations, Curſings, Deluſions, Contumelies, and eſpecially by threatning them to expel them from thoſe places where they are converſant.

Further, if need be, thou maiſt betake thee to uſe Exorciſms; but the chiefeſt thing that ought to be obſerved, is, conſtancy of minde, and boldneſs, free and alienated from fear.

Laſtly, when you would invocate theſe kinde of Spirits, you ought to prepare a Table in the place of invocation, covered with clean linen; whereupon you ſhall ſet new bread, and running water or milk in new earthen veſſels, and new knives. And you ſhall make a fire, whereupon a purfume ſhall be made. But let the Invocant go unto the head of the Table, and round about it let there be ſeats placed for the Spirits, as you pleaſe; and the Spirits being called, you ſhall invite them to drink and eat. But if perchance you ſhall fear any evil Spirit, then draw a Circle about it, and let that part of the Table at which the Invocant ſits, be within the Circle, and the reſt of the Table without the Circle.

In our third book of Occult Philoſophy, we have taught how and by what meanes the Soul is joyned to the Body; and, what hapneth to the ſoul after death.

Thou maiſt know further, That thoſe Souls do ſtill love their relinquiſhed Bodies after death, as it were a certain affinity alluring them; ſuch as are the Souls of noxious men, which have violently relinquiſhed their Bodies, and Souls wanting a due burial, which do ſtill wander in a liquid and turbulent

bulent Spirits about their dead carcasses; for these Souls by the known meanes by which heretofore they were conjoyned to their Bodies, by the like vapors, liquors, and savours, are easily drawn unto them.

From hence it is, that the Souls of the dead are not to be called up without blood, or by the application of some part of their relict Body.

In the raising up of these shadows, we are to perfume with new Blood, with the Bones of the dead, and with Flesh, Egges, Milk, Honey and Oil, and such-like things, which do attribute to the Souls a meanes apt to receive their Bodies.

It is also to be understood, That those who are desirous to raise up any Souls of the dead, they ought to do it in those places, wherein these kinde of Souls are most known to be conversant; or for some alliance alluring those souls into their forsaken body; or for some kinde of affection in times past, impressed in them in their life, drawing the said Souls to certain places, things, or persons; or for the forcible nature of some place fitted and prepared for to purge or punish these souls. Which places for the most part are to be known by the experience of visions, nightly incursions, and apparitions, and such-like prodigies seen.

Therefore the places most fitting for these things, are Church-yards. And better then them, are those places wherein there is the execution of criminal judgements. And better then these, are those places, in which of late yeers there have been some publick slaughters of men. Furthermore, that place is better then these, where some dead carkass, that came by violent death, is not yet expiated, nor ritely buried, and was lately buried; for the expiation of those places, is also a holy Rite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the souls to come unto their bodies, and expelleth them far off unto the places of judgement.

And from hence it is, That the Souls of the dead are not easily to be raised up, except it be the Souls of them whom we

know to be evil, or to have perished by a violent death, and whose bodies do want a right and due burial.

Now although we have spoken concerning such places of this kinde, it will not be safe or commodious to go unto them: but it behoveth us to take to what place soever is to be chosen, some principal part of the body that is relict, and therewith to make a perfume in due manner, and to performe other competent Rites.

It is also to be known, that because the Souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of Names and Seals, do very much avail to the raising up of departed Souls.

Moreover, these things which are now spoken of, are not alwayes sufficient to raise up Souls, because of an extranatural portion of understanding and reason, which is above, and known onely to the Heaven and Destinies, and their power.

We ought therefore to allure the said Souls, by supernatural and coelestial powers duely administred, even by those things which do move the very harmony of the Soul, aswel imaginative, as rational and intellectual; as are Voices, Songs, Sounds, Inchantments: and Religious things; as Prayers, Conjurations, Exorcismes, and other holy Rites, which may very commodiously be administred hereunto.

The end of the fourth book of Agrippa.

Heptameron:

Heptameron:

OR,

MAGICAL ELEMENTS OF PETER de ABANO PHILOSOPHER.

IN the former book, which is the fourth book of *Agrippa*, it is sufficiently spoken concerning Magical Ceremonies, and Initiations.

But because he seemeth to have written to the learned, and well-experienced in this Art; because he doth not specially treat of the Ceremonies, but rather speaketh of them in general, it was therefore thought good to adde hereunto the Magical Elements of *Peter de Abano*: that those who are hither-

to ignorant, and have not tasted of Magical Superstitions, may have them in readiness, how they may exercise themselves therein. For we see in this book, as it were a certain introduction of Magical vanity; and as it were in present exercise, they may behold the distinct functions of spirits, how they may be drawn to discourse and communication; what is to be done every day, and every hour; and how they shall be read, as if they were described sillable by sillable.

In brief, in this book are kept the principles of Magical conveyances. But because the greatest power is attributed to the Circles; (For they are certain fortresses to defend the operators safe from the evil Spirits;) In the first place we will treat concerning the composition of a Circle.

Of the Circle, and the composition thereof.

THe form of Circles is not alwayes one and the same; but useth to be changed, according to the order of the Spirits that are to be called, their places, times, daies and hours. For in making a Circle, it ought to be considered in what time of the year, what day, and what hour, that you make the Circle; what Spirits you would call, to what Star and Region they do belong, and what functions they have. Therefore let there be made three Circles of the latitude of nine foot, and let them be distant one from another a hands breadth; and in the middle Circle, first, write the name of the hour wherein you do the work. In the second place, Write the name of the Angel of the hour. In the third place, The figil of the Angel of the hour. Fourthly, The name of the Angel that ruleth that day wherein you do the work, and the names of his Ministers. In the fifth place, The name of the present time. Sixthly, The name of the Spirits ruling in that part of time, and their Presidents. Seventhly, The name of the head of the Signe ruling in that part of time

time wherein you work. Eighthly, The name of the earth, according to that part of time wherein you work. Ninthly, and for the compleating of the middle Circle, Write the name of the Sun and of the Moon, according to the ſaid rule of time; for as the time is changed, ſo the names are to be altered. And in the outermoſt Circle, let there be drawn in the four Angles, the names of the preſidential Angels of the Air, that day wherein you would do this work; to wit, the name of the King and his three Miniſters. Without the Circle, in four Angles, let *Pentagones* be made. In the inner Circle let there be written four divine names with croſſes interpoſed in the middle of the Circle; to wit, towards the Eaſt let there be written *Alpha*, and towards the Weſt let there be written *Omega*; and let a croſs divide the middle of the Circle. When the Circle is thus finiſhed, according to the rule now before written, you ſhall proceed.

Of the names of the hours, and the Angels ruling them.

IT is alſo to be known, that the Angels do rule the hours in a ſucceſſive order, according to the courſe of the Heavens, and Planets unto which they are ſubject; ſo that that Spirit which governeth the day, ruleth alſo the firſt hour of the day; the ſecond from this governeth the ſecond hour; the third, the third hour, and ſo conſequently: and when ſeven Planets and hours have made their revolution, it returneth again to the firſt which ruleth the day. Therefore we ſhall firſt ſpeak of the names of the hours.

Hours of the day.	Hours of the night.
1. *Tain.*	1. *Beron.*
2. *Janor.*	2. *Barol.*
3. *Naſnia.*	3. *Thami.*
4. *Salla.*	4. *Athar.*

5. *Sa-*

5. *Sadedali.*	5. *Methon.*
6. *Thamur.*	6. *Rana.*
7. *Ourer.*	7. *Netos.*
8. *Thamic.*	8. *Tafrac.*
9. *Neron.*	9. *Saſſur.*
10. *Jayon.*	10. *Aglo.*
11. *Abai.*	11. *Calerva.*
12. *Natalon.*	12. *Salam.*

Of the names of the Angels and their Sigils, it ſhall be ſpoken in their proper places. Now let us take a view of the names of the times. A year therefore is fourfold, and is divided into the Spring, Summer, Harveſt and Winter; the names whereof are theſe,

The Spring.	*Talvi.*
The Summer.	*Caſmaran.*
Autumne.	*Adarael.*
Winter.	*Parlas.*

The Angels of the Spring.

Caracaſa.
Core.
Amatiel.
Commiſſoros.

The head of the Signe of the Spring

Spugliguel.

The name of the Earth in the Spring.

Amadai.

The

The names of the Sun and Moon in the Spring.

The Sun.	The Moon.
Abraym.	*Agusta.*

The Angels of the Summer.

Gargatel.
Tariel.
Gaviel.

The head of the Signe of the Summer.

Tubiel.

The name of the earth in Summer.

Festativi.

The names of the Sun and Moon in Summer.

The Sun.	The Moon.
Athemay.	*Armatu.*

The Angels of Autumne.

Tarquam.
Guabarel.

The head of the signe of Autumne.

Torquaret.

The name of the earth in Autumne.

Rabianara.

The

The names of the Sun and Moon in Autumne.

The Sun.	The Moon.
Abragini.	*Mataſignais.*

The Angels of the Winter.

Amabael.
Ctarari.

The head of the ſigne of Winter.

Altarib.

The name of the Earth in Winter.

Geremiah.

The names of the Sun and Moon in Winter.

The Sun.	The Moon.
Commutaff.	*Affaterim.*

The Conſecrations and Benedictions: and firſt of the Benediction of the Circle.

WHen the Circle is ritely perfected, ſprinkle the ſame with holy or purging water, and ſay, *Thou ſhalt purge me with hyſop, O Lord, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.*

The Benediction of Perfumes.

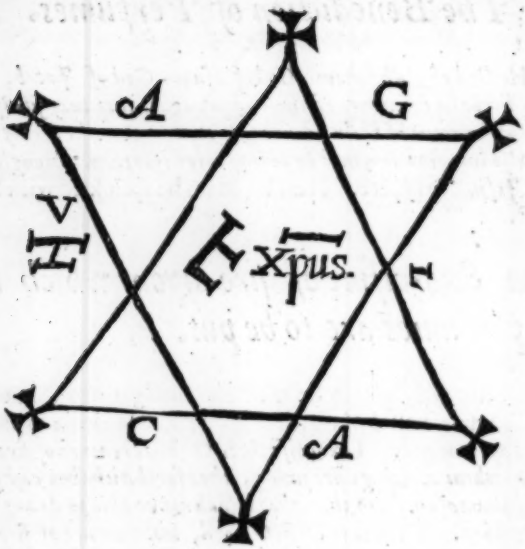
THe God of *Abraham*, God of *Isaac*, God of *Jacob*, bleſs here the creatures of theſe kindes, that they may fill up the power and vertue of their odours; ſo that neither the enemy, nor any falſe imagination, may be able to enter into them: through our Lord *Jeſus Chriſt*, &c. Then let them be ſprinkled with holy water.

The Exorciſme of fire upon which the perfumes are to be put.

THe fire which is to be uſed for fumigations, is to be in a new veſſel of earth or iron; and let it be exorciſed after this manner. *I exorciſe thee, O thou creature of fire, by him by whom all things are made, that forthwith thou caſt away every phantaſme from thee, that it ſhall not be able to do any hurt in any thing.* Then ſay, *Bleſs, O Lord, this creature of fire, and ſanctifie it, that it may be bleſſed to ſet forth the praiſe of thy holy name, that no hurt may come to the Exorciſers or Spectators: through our Lord Jeſus Chriſt*, &c.

Of the Garment and Pentacle.

LEt it be a Prieſts Garment, if it can be: but if it cannot be had, let it be of linen, and clean. Then take this Pentacle made in the day and hour of *Mercury*, the Moon increaſing, written in parchment made of a kids skin. But firſt let there be ſaid over it the Maſs of the holy Ghoſt, and let it be ſprinkled with water of baptiſm.



An Oration to be said, when the Vesture is put on.

ANcor, Amator, Amides, Theodonius, Anitor, by the merits of the Angels, O Lord, I will put on the Garment of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdome endureth for ever and ever. Amen.

Of

Of the manner of working.

LEt the *Moon* be increasing and equal, if it may then be done, and let her not be combust.

The Operator ought to be clean and purified by the space of nine days before the beginning of the work, and to be confessed, and receive the holy Communion. Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought also to have holy water from a Priest, and a new earthen vessel with fire, a Vesture and Pentacle; and let all these things be rightly and duly consecrated and prepared. Let one of the servants carry the earthen vessel full of fire, and the perfumes, and let another bear the book, another the Garment and Pentacle, and let the master carry the Sword; over which there must be said one Mass of the Holy Ghost; and on the middle of the Sword, let there be written this name *Alga* †, and on the other side thereof, the name † *On* †. And as he goeth to the consecrated place, let him continually read Letanies, the servants answering. And when he cometh to the place where he will erect the Circle, let him draw the lines of the Circle, as we have before taught: and after he hath made it, let him sprinkle the Circle with holy water, saying, *Asperges me Domine*, &c. Wash me O Lord, &c.

The Master therefore ought to be purified with fasting, chastity, and abstinency from all luxury the space of three whole days before the day of the operation. And on the day that he would do the work, being clothed with pure garments, and furnished with Pentacles, Perfumes, and other things necessary hereunto, let him enter the Circle, and call the Angels from the four parts of the world, which do govern the seven Planets the seven dayes of the week, Colours and Metals; whose name you shall see in their places. And with bended knees invocating the said Angels particularly, let him say, *O Angeli supradicti, estote adjutores meæ petitioni,*

& in adjutorium mihi, in meis rebus & petitionibus.

Then let him call the Angels from the four parts of the world, that rule the Air the ſame day wherein he doth the work or experiment. And having implored ſpecially all the Names and Spirits written in the Circle, let him ſay, *O vos omnes, adjuro atque conteſtor per ſedem Adonay, per Hagios, o Theos, Iſchyros, Athanatos, Paracletos, Alpha & Omega, & per hæc tria nomina ſecreta, Agla, On, Tetragrammaton, quod hodie debeatis adimplere quod expio.*

Theſe things being performed, let him read the Conjuration aſſigned for the day wherein he maketh the experiment, as we have before ſpoken; but if they ſhall be pertinacious and refractory, and will not yield themſelves obedient, neither to the Conjuration aſſigned to the day, nor to the prayers before made, then uſe the Conjurations and Exorciſms following.

An Exorciſm of the Spirits of the Air.

NOs facti ad imaginem Dei, dotati potentia Dei, & ejus facti voluntate, per potentiſſimum & corroboratum nomen Dei El, forte & admirabile, vos exorcizamus (here he ſhall name the Spirits he would have appear, of what order ſoever they be) *& imperamus per eum qui dixit, & factum eſt, & per omnia nomina Dei, & per nomen Adonay, El, Elohim, Eloe, Zebaoth, Elion, Eſcerchie, Jah, Tetragrammaton, Sadai, Dominus Deus, excelſus, exorcizamus vos, atque potenter imperamus, ut apparetis ſtatim nobis hic juxta Circulum in pulchra forma, videlicet humana, & ſine deformitate & tortuoſitate aliqua. Venite vos omnes tales, quid vobis imperamus, per nomen I & V quod Adam audivit, & locutus eſt: & per nomen Dei Agla, quod Loth audivit, & factus ſalvus cum ſua familia: & per nomen Joth, quod Jacob audivit ab Angelo ſecum luctante, & liberatus eſt de manu fratris ſui Eſau:* and by the name *Anephexeton, quod Aaron audivit, & loquens, & ſapiens factus eſt: & per nomen Zebaoth, quod Moſes nominavit, & omnia flumina & plaudes de terra Ægypti*

verſæ

verſæ fuerunt in ſanguinem: & per nomen Ecerchie Oriſion, quod Moſes nominavit, & omnes fluvii ebullierunt ranas, & aſcenderunt in domos Ægyptiorum, omnia deſtruentes: & per nomen Elion, quod Moſes nominavit, & fuit grando talis, qualis non fuit ab initio mundi: & per nomen Adonay, quod Moſes nominavit, & fuerunt locuſtæ, & apparuerunt ſuper terram Ægyptiorum, & comederunt quæ reſidua erant grandini: & per nomen Schemes amathia, quod Joſua vocavit, & remoratus eſt Sol curſum: & per nomen Alpha & Omega, quod Daniel nominavit, & deſtruxit Beel, & Draconem interfecit: & in nomine Emmanuel, quod tres pueri, Sidrach, Miſaeb & Abdenago, in camino ignis ardentis, cantaverunt, & liberati fuerunt: & per nomen Hagios, & ſedem Adonay, & per ὁ Theos, Iſcyros, Athanatos, Paracletus; & per hæc tria ſecreta nomina, Agla, On, Tetragrammaton, adjuro, conteſtor, & per hæc nomina, & per alia nomina Domini noſtri Dei Omnipotentis, vivi & veri, vos qui veſtra culpa de Cœlis ejecti fuiſtis uſque ad infernum locum, exorcizamus, & viriliter imperamus, per eum qui dixit, & factum eſt, cui omnes obediunt creaturæ, & per illud tremendum Dei judicium: & per mare omnibus incertum, vitreum, quod eſt ante conſpectum divinæ majeſtatis gradiens, & potentiale: & per quatuor divina animalia T. ante ſedem divinæ majeſtatis gradientia, & oculos ante & retro habentia: & per ignem ante ejus thronum circumſtantem: & per ſanctos Angelos Cœlorum, T. & per eam quæ Eccleſia Dei nominatur: & per ſummam ſapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis hic ante Circulum appareatis, ut faciendam noſtram voluntatem, in omnibus prout placuerit nobis: per ſedem Baldachia, & per hoc nomen Primeumaton, quod Moſes nominavit, & in cavernis abyſſi fuerunt profundati vel abſorpti, Datan, Corah & Abiron: & in virtute iſtius nominis Primeumaton, tota Cœli militia compellente, maledicimus vos, privamus vos omni officio, loco & gaudio veſtro, uſque in profundum abyſſi, & uſque ad ultimum diem judicii vos ponimus & relegamus in ignem æternum, & in ſtagnum ignis & ſulphuris, niſi ſtatim appareatis hic coram nobis, ante Circulum, ad faciendum voluntatem noſtram. In omnibus venite per hæc nomina, Adonay Zebaoth, Adonay Amioram. Venite, venite, imperat vobis Adonay.

nay, Saday, Rex regum potentiſſimus & tremendiſſimus, cujus vires nulla ſubterfugere poteſt creatura vobis pertinaciſſimis futuris niſi obedieritis, & appareatis ante hunc Circulum, affabiles ſubito, tandem ruina flebilis miſerabiliſque, & ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine Adonay Zebaoth, Adonay Amioram: venite, venite, quid tardatis? feſtinate imperat vobis Adonay, Saday, Rex regum, El, Aiy, Titeip, Axia, Hyn, Jen, Minoſel, Achadan, Vay, Vaa, Ey, Haa, Eye, Exe, a, El, El, El, a, Hy, Hau, Hau, Hau, Va, Va, Va, Va.

An Exorciſm of the Spirits of the Air.

WE being made after the Image of God, endued with power from God, and made after his Will, do exorcize you by the moſt mighty and powerful Name of God, *El*, ſtrong and wonderful (*here he ſhall name the Spirits he would have appear, of what Order ſoever they be*) and we command you by him, who ſaid the word and it was done, and by all the names of God, and by the name *Adonay*, *El*, *Elohim*, *Elohe Zebaoth*, *Elion*, *Eſcerchie*, *Jah*, *Tetragrammaton*, *Saday*, Lord God moſt high: We exorcize you, and powerfully command you, that you forthwith appear unto us, here before this Circle, in a fair humane ſhape, without any deformity or tortuoſity; come ye all ſuch, becauſe we command you by the name *Y* and *V*, which *Adam* heard and ſpoke, and by the Name of God *Agla*, which *Lot* heard and was ſaved with his Family; and by the name *Joth*, which *Jacob* heard from the Angel wreſtling with him, and was delivered from the hand of his Brother *Eſau*; and by the name *Anephexeton*, which *Aaron* heard and ſpoke, and was made wiſe; and by the name *Zebaoth*, which *Moſes* named, and all the Rivers and waters in the land of *Egypt* were turned into blood; and by the name *Eccrehie Oriſton*, which *Moſes* named, and all the Rivers brought forth frogs, and they aſcended into the houſes of the *Egyptians*, deſtroying all things; and by the name *Elion*, which *Moſes* named, and there was great hail, ſuch as hath not been

ſince

since the beginning of the world; and by the name *Adonay* which *Moses* named, and there came up Locusts, which appeared upon the whole Land of *Egypt*, and devoured all which the Hail had left; and by the name *Schemes amathia*, which *Josua* called upon, and the Sun stayed his course; and by the name *Alpha* and *Omega*, which *Daniel* named, and destroyed *Bel* and slew the *Dragon*; and in the name *Emmanuel*, which the three children, *Sidrach*, *Misach*, and *Abednego* sung in the midst of the fiery furnace, and were delivered; and by the name *Hagios*, and by the seal of *Adonay*, and by ὁ ὢν, *Iscyros*, *Athanatos*, *Paracletus*; and by these three secret names, *Agla*, *On*, *Tetragrammaton*, I do adjure and contest you; and by these names, and by all the other names of the living and true God, and by our Lord Almighty, I exorcize and command you, by him that spake the word and it was done, to whom all creatures are obedient; and by the dreadful Judgement of God; by the uncertain Sea of glass, which is before the face of the divine Majesty mighty and powerful; by the four Beasts before the Throne, having eyes before and behind, and by the fire round about his Throne, and by the holy Angels of Heaven; by the mighty Wisdom of God, we do powerfully exorcize you, that you appear here before this Circle to fulfil our will in all things which shall seem good unto us; by the seal of *Baldachia*, and by this name *Primeumaton*, which *Moses* named, and the earth opened and swallowed up *Corah*, *Dathan*, and *Abiram*; and in the power of that name *Primeumaton*, commanding the whole Host of Heaven, we curse you and deprive you from all your office, joy and place, and do bind you in the depth of the bottomless Pit, there to remain until the day of the last Judgement; and we bind you into eternal fire, and into the lake of fire and brimstone, unless you forthwith appear here before this Circle to do our will: Therefore come ye by these names, *Adonay Zebaoth*, *Adonay Amioram*; come ye, come ye, *Adonay* commandeth you; *Saday*, the most mighty and dreadful King of Kings, whose power no creature is able to resist, be unto you most dreadful, unless ye obey, and forthwith affably appear before this Circle, let miserable ruine

and.

and fire unquenchable remain with you: therefore come ye in the name of *Adonay Zebaoth*, *Adonay Amioram*; come, come, why ſtay you? haſten: *Adonay*, *Saday*, the King of Kings commands you; *El*, *Aty*, *Titeip*, *Azia*, *Hin*, *Jen*, *Minoſel*, *Achadan*, *Vay*, *Vaah*, *Ey*, *Haa*, *Eye*, *Exe*, *a*, *El*, *El*, *El*, *a*, *Hy*, *Hau*, *Hau*, *Hau*, *Va*, *Va*, *Va*, *Va*.

A Prayer to God, to be ſaid in the four parts of the world, in the Circle.

AMorule, Taneha, Latiſten, Rabur, Teneba, Latiſten, Eſcha, Aladia, Alpha & Omega, Leyſte, Oriſton, Adonay: O my moſt merciful heavenly Father, have mercy upon me, although a ſinner; make appear the arm of thy power in me this day (although thy unworthy child) againſt theſe obſtinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illuſtrated with all wiſdom, and alwayes worſhip and glorifie thy name. I humbly implore and beſeech thee, that theſe Spirits which I call by thy judgement, may be bound and conſtrained to come, and give true and perfect anſwers to theſe things which I ſhall ask them, and that they may declare and ſhew unto us theſe things which by me or us ſhall be commanded them, not hurting any creature, neither injuring nor terrifying me or my fellows, nor hurting any other creature, and affrighting no man; but let them be obedient to my requeſts in all theſe things which I command them. Then let him ſtand in the middle of the Circle, and hold his hand towards the Pentacle, and ſay, *Per Pentaculum Salomonis advocavi, dent mihi reſponſum verum.* By the Pentacle of *Solomon* I have called you, give me a true anſwer.

Then let him ſay, *Beralanenſis*, *Baldachienſis*, *Paumachiæ & Apologiæ ſedes, per Reges poteſtateſq; magnanimas, ac principes præpotentes, genio, Liacbidæ, miniſtri tartareæ ſedes: Primachie princeps ſedis Apologiæ nona coherte: Ego vos invoco, & invocando vos conjuro, atq; ſuperna Majeſtatis munitus virtute, potenter*

potenter imperio, per eum qui dixit, & factum est, & cui obediunt omnes creaturæ: & per hoc nomen ineffabile, Tetragrammaton יהוה *Jehovah, in quo est plasmatum omne seculum, quo audito elementa corruunt, aer concutitur, mare retrograditur, ignis extinguitur, terra tremit, omnesq; exercitus Cœlestium, Terrestrium, & Infernorum tremunt, turbantur & corruunt: quatenus cito & sine mora & omni occasione remota, ab universis mundi partibus veniatis, & rationabiliter de omnibus quæcunque interrogavero, respondeatis vos, & veniatis pacifice, visibiles, & affabiles: nunc & sine mora manifestantes quod cupimus: conjurati per nomen æterni vivi & veri Dei Helioren, & mandata nostra perficientes, persistentes semper usq; ad finem, & intentionem meam, visibiles nobis, & affabiles, clara voce nobis, intelligibile, & sine omni ambiguitate.*

BEralanensis, *Baldachiensis, Paumachiæ & Apologiæ sedes*, by the most mighty Kings and Potestates, and the most powerful Princes *Genio, Liachidæ*, Ministers of the *Tartarean* Seat, chief Prince of the Seat of *Apologia* in the ninth Legion; I invoke you, and by invocating conjure you, and being armed with power from the supream Majesty, I strongly command you, by him who spoke and it was done, and to whom all creatures are obedient; and by this ineffable name *Tetragrammaton* Jehovah, which being heard, the Elements are overthrown, the Air is shaken, the Sea runneth back, the Fire is quenched, the Earth trembleth, and all the Hosts of Celestials, Terrestrials and Infernals do tremble, and are troubled and confounded together: Wherefore forthwith and without delay, do you come from all parts of the world, and make rational answers unto all things I shall ask of you; and come ye peaceably, visibly, and affably, now without delay manifesting what we desire, being conjured by the Name of the eternal, living and true God *Helioren*, and fulfil our commands, and persist unto the end, and according to our intention, visibly and affably

speaking unto us with a clear voice, intelligible and without any ambiguity.

Visions and Apparitions.

QUibus rite peractis, apparebunt infinita visiones, & phantasmata pulsantia organa & omnis generis instrumenta musica, idq; fit a spiritibus, ut terrore compulsi socii abeant a Circulo, quia nihil adversus magistrum possunt. Post hæc videbis infinitos sagittarios cum infinita multitudine bestiarum horribilem: quæ ita se componunt, ac si vellent devorare socios: & tamen nil timeant. Tunc Sacerdos sive Magister, adhibens manum Pentaculo, dicat: Fugiat hinc iniquitas vestra, virtute vexilli Dei. Et tunc Spiritus obedire magistro coguntur, & socii nil amplius videbunt.

Then let the Exorcist say, stretching out his hand to the Pentacle, *Ecce Pentaculum Salomonis, quod ante vestram adduxi præsentiam: ecce personam exorcizatoris in medio Exorcismi, qui est optime a Deo munitus, intrepidus, providus, qui viribus potens vos exorcizando invocavit & vocat. Venite ergo cum festinatione in virtute nominum istorum, Aye, Saraje, Aye, Saraye, Aye, Saraye, ne differatis venire, per nomina æterna Dei vivi & veri Eloy, Archima, Rabur: & per hoc præsens Pentaculum, quod super vos potenter imperat: & per virtutem cœlestium Spirituum dominorum vestrorum: & per personam exorcizatoris, conjurati, festinati venire & obedire præceptori vestro, qui vocatur Octinomos. His peractis, sibiles in quatuor angulis mundi. Et videbis immediate magnos motus: & cum videris, dicas: Quid tardatis? quid moramini? quid facitis? præparate vos & obedite præceptori vestro, in nomine Domini Sathat, vel Vachat super Abrac ruens, superveniens, Abeor super Aberer.*

Tunc immediate venient in sua forma propria. Et quando videbis eos juxta Circulum, ostende illis Pentaculum cooperatum syndone sacro, & discooperiatur, & dicat, Ecce conclusionem vestram, nolite fieri inobedientes. Et subito videbis eos in pacifica forma: & dicent tibi, Pete quid vis, quia nos sumus parati complere omnia mandata tua, quia dominus ad hæc nos subjugavit.

Cum

Cum autem apparuerint Spiritus, tunc dicas, Bene veneritis Spiritus, vel reges nobilissimi, quia vos vocavi per illum cui omne genu flectitur, cœlestium, terrestrium & infernorum: cujus in manu omnia regna regnum sunt, nec est qui sua contrarius esse possit Majestati. Quatenus adstringo vos, ut hic ante circulum visibiles, affabiles permanetis, tamdiu tamq; constanter, nec sine licentia mea recedatis, donec meam sine fallacia aliqua & verídice perficiatis voluntatem, per potentia illius virtutem, qui mare posuit terminum suum, quem præterire non potest, & lege illius potentia, non pertransit fines suos, Dei scilicet altissimi, regis, domini, qui cuncta creavit, Amen. Then command what you will, and it shall be done. Afterwards license them thus: † *In nomine Patris,* † *Filii, &* † *Spiritus sancti, ite in pace ad loca vestra: & pax sit inter nos & vos, parati sitis venire vocati.*

Visions and Apparitions.

THese things duly performed, there will appear infinite Visions and Phantasms, bearing of Organs and all kinds of musical Instruments, which is done by the Spirits, that with the Terror they might force the Companions to go out of the Circle, because they can do nothing against the Master. After this you shall see an infinite Company of Archers, with a great multitude of horrible Beasts, which will so compose themselves, as if they would devour the fellows: nevertheless fear nothing.

Then the Priest or Master holding his hand toward the Pentacle, shall say, Avoid hence these iniquities by vertue of the Banner of God; and then will the Spirits be compelled to obey the Master, and the Company shall see no more.

Then let the Exorcist, stretching out his hand to the Pentacle, say, Behold the Pentacle of *Solomon* which I have brought before your presence. Behold the person of the Exorcist in the middle of the Exorcism, who is armed by God, and without fear, and well provided, who potently invocateth and calleth you by exorcizing; come therefore with speed, in the

virtue of these names, *Aye, Serayn, Aye, Seraye*; defer not to come by the eternal Names of the living and true God, *Eloy, Archima, Barbar*, and by the Pentacle here present, which powerfully reigns over you; and by virtue of the Celestial Spirits your Lords, and by the person of the Exorcist, being conjured, make haste to come and yield obedience to your Master, who is called *Oziniamor*. This being performed, there will be hissings in the four parts of the world, and then immediately you shall see great motions; and when you see them, say, Why stay you? wherefore do you delay? what do you? prepare your selves and be obedient to your Master, in the name of the Lord *Barbar* or *Hathor* rushing upon *Abrac*, *Abrac* coming upon *Aberer*.

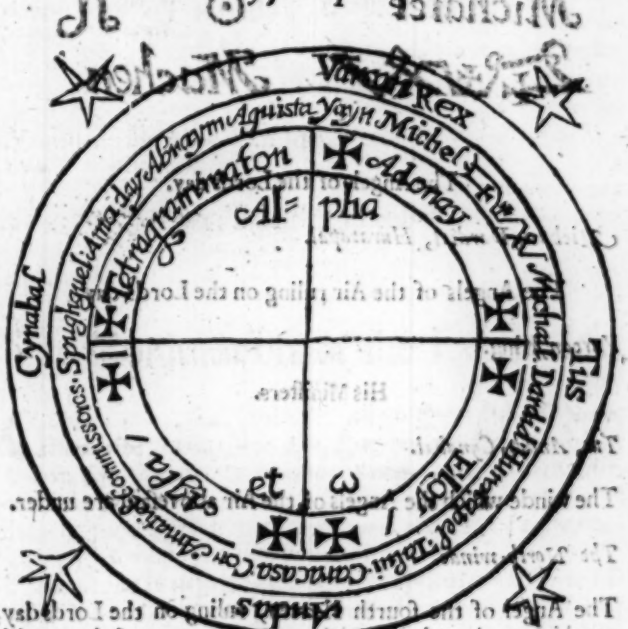
Then they will immediately come in their proper form; and when you see them before the Circle, shew them the Pentacle covered with fine linnen; uncover it and say, Behold your conclusion, if you refuse to be obedient; and suddenly they will appear in a peaceable form, and will say, Ask what you will, for we are prepared to fulfil all your commands, for the Lord hath subjected us hereunto: and when the Spirits have appeared, then you shall say, Welcome Spirits, or most noble Kings, because I have called you through him to whom every knee doth bow, both of things in Heaven and things in Earth, and things under the Earth, in whose hands are all the Kingdoms of Kings, neither is there any that can contradict his Majesty. Wherefore I bind you, that you remain affable and visible before this Circle, so long and so constant; neither shall ye depart without my licence, until you have truly and without any fallacy performed my will, by virtue of his power who hath set the Sea her bounds, beyond which these cannot pass, nor go beyond the Law of his Power, to wit, of the most high God, Lord and King, who hath created all things, Amen. † In the Name of the Father, † and of the Son, † and of the holy Ghost, go in peace unto your places; peace be between us and you, be ye ready to come when ye are called.

These are the things which *Peter de Abano* hath spoken concerning Magical Elements.

But

But that you may the better know the manner of composing a Circle, I will set down one Scheme; so that if any one would make a Circle in Spring-time for the first hour of the Lords day, it must be in the same manner as is the figure following.

The figure of a Circle for the first hour of the Lords day, in Spring-time.



It remaineth now, That we explain the Week, the several dayes thereof; and first of the Lords day.

Considerations of the Lords day.

THe Angel of the Lords day, his Sigil, Planet, Sign of the Planet, and the name of the fourth Heaven.

The Angels of the Lords day.

Michael, Dardiel, Huratapal.

The Angels of the Air ruling on the Lords day.

Varcan, King.

His Ministers.

Tin, Andas, Cynabal.

The winde which the Angels of the Air aboveſaid are under.

The North-winde.

The Angel of the fourth Heaven, ruling on the Lords day, which ought to be called from the four parts of the world.

At the Eaſt.

Samael. Baciel. Atel,
Gabriel, Vionatraba.

At

At the West.

Anael. Pabel. Uſtael.
Burchat. Sucratos. Capabili.

At the North.

Aiel. Aniel, vel *Aquiel. Maſgabriel.*
Sapiel. Matuyel.

At the South.

Haludiel. Macbaſiel. Charſiel.
Uriel. Naromiel.

The perfume of the Lords day.

Red Sanders.

The Conjuration of the Lords day.

CONjuro & confirmo ſuper vos Angeli fortes Dei, & ſancti, in nomine Adonay, Eye, Eye, Eya, qui eſt ille, qui fuit, eſt & erit, Eye, Abraye: & in nomine Saday, Cados, Cados, Cados, alte ſedentis ſuper Cherubin, & per nomen magnum ipſius Dei fortis & potentis, exaltatique ſuper omnes cœlos, Eye, Saraye, plaſmatoris ſeculorum, qui creavit mundum, cœlum, terram, mare, & omnia quæ in eis ſunt in primo die, & ſigillavit ea ſancto nomine ſuo Phaa: & per nomina ſanctorum Angelorum, qui dominantur in quarto exercitu, & ſerviunt coram potentiſſimo Salamia, Angelo magno & honorato: & per nomen ſtellæ, quæ eſt Sol, & per ſignum, & per immenſum nomen Dei vivi, & per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpoſitus Diei Dominicæ: & per nomen Adonay, Dei Iſrael, qui creavit mundum & quicquid in eo eſt, quod pro me labores, & adimpleas

omnem

omnem meam petitionem, juxta meum velle & votum meum, in negotio & causa mea. And here thou shalt declare thy cause and business, and for what thing thou makest this Conjuration.

The Conjuration of the Lords day.

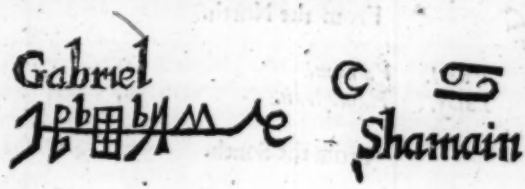
I Conjure and confirm upon you, ye strong and holy Angels of God, in the name *Adonay, Eye, Eye, Eye,* which is he who was, and is, and is to come, *Eye Abray*; and in the name *Saday, Cados, Cados, Cados,* sitting on high upon the *Cherubin*; and by the great Name of God himself, strong and powerful, who is exalted above all heavens, *Eye Saray,* maker of the World. who created the World, the Heaven, the Earth, the Sea, and all that in them is in the first day, and sealed them with his holy Name *Phaa*; and by the name of the holy Angels, who rule in the fourth *Heaven,* and serve before the most mighty *Salamia,* an Angel great and honourable; and by the name of his Star, which is *Sol*; and by his Sign; and by the immense name of the living God, and by all the names aforesaid, I conjure thee *Michael,* oh great Angel, who art chief Ruler of the Lords day; and by the name *Adonay,* the God of *Israel,* who hath created the world, and all that therein is, That thou labour for me, and fulfil all my petitions, according to my will and desire, in my cause and business.

The Spirits of the Air of the Lords day, are under the North-winde; their nature is to procure Gold, Gemmes, Carbuncles, Riches; to cause one to obtain favour and benevolence; to dissolve the enmities of men; to raise men to honors; to carry or take away infirmities. But in what manner they appear, it's spoken already in the former Book of Magical Ceremonies.

Con-

Considerations of Munday.

THe Angel of Munday, his Sigil, Planet, the Sign of the Planet, and name of the first Heaven.

Gabriel  Shamain

The Angels of Munday.

Gabriel. Michael. Samael.

The Angels of the Air ruling on Munday.

Arcan, King.

His Ministers.

Bilet. Missabu. Abuzaba.

The winde which the said Angels of the Air are subject to.]

The west-winde.

The Angels of the first Heaven, ruling on Munday, which ought to be called from the four parts of the world.

From the East.

Gabriel. Gabrael. Madiel.
Deamiel. Janael.

From the West.

Sachiel. Zaniel. Habaiel.
Buchunael. Curabatl.

From the North.

Mael. Uvael. Valnum.
Baliel. Balay. Humaſtrau.

From the South.

Curaniel. Dabriel. Darquiel.
Hauun. Anayl. Veruel.

The Perfume of Munday.

Aloes.

The Conjuration of Munday.

COnjuro & confirmo ſuper vos Angeli fortes & boni, in nomine Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qui apparuit monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui maria creavit, ſtagna & omnes aquas in ſecundo die, quaſdam ſuper cœlos, & quaſdam in terra. Sigillavit mare in alio nomine ſuo, & terminum, quem ſibi poſuit, non præteribit: & per nomina Angelorum, qui dominantur in primo exercitu, qui ſerviunt Orphaniel Angelo magno, precioſo & honorato: & per nomen Stellæ, quæ eſt Luna: & per nomina prædicta, ſuper te conjuro, ſcilicet Gabriel, qui es præpoſitus diei Lunæ ſecundo, quod prome labores & adimpleas, &c. As in the Conjuration of Sunday.

Con-

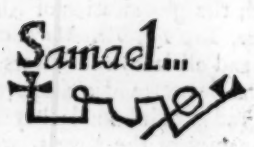
The Conjuration of Munday.

I Conjure and confirm upon you ye ſtrong and good Angels, in the name *Adonay, Adonay, Adonay, Eye, Eye, Eye, Cados, Cados, Cados, Achim, Achim, Ja, Ja,* ſtrong *Ja,* who appeared in Mount *Sinai,* with the glorification of King *Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia,* who created the Sea and all lakes and waters in the ſecond day, which are above the Heavens and in the Earth, and ſealed the Sea in his high name, and gave it bounds, beyond which it cannot paſs: And by the names of the Angels, who rule in the firſt Legion, who ſerve *Orphaniel,* a great, precious and honourable Angel, and by the name of his Star, which is ☽; and by all the names aforeſaid, I conjure thee *Gabriel,* who art chief Ruler of Munday the ſecond day, that for me thou labour and fulfil, &c.

The Spirits of the Air of Munday, are ſubject to the Weſt-winde, which is the winde of the Moon: their nature is to give ſilver; to convey things from place to place; to make horſes ſwift, and to diſcloſe the ſecrets of perſons both preſent and future: but in what manner they appear, you may ſee in the former book.

Conſiderations of Tueſday.

THe Angel of Tueſday, his Sigil, his Planet, the Sign governing that Planet, and the name of the fifth Heaven.

Samael.  ♂ ♈ ♏ Machon.

The Angel of Tueſday.

Samael. Sataël. Amabiel.

The Angels of the Air ruling on Tueſday.

Samax, King.

His Miniſters.

Carmax. Iſmoli. Paffran.

The winde to which the ſaid Angels are ſubject.

The Eaſt-winde.

The Angels of the fifth Heaven ruling on Tueſday, which ought to be called from the four parts of the world.

At the Eaſt.

Friagne. Guael. Damael.
Calxas. Arragon.

At

At the West.

Lama. Aſtagna. Lobquin.
Soncas. Jazel. Iſiael.
Irel.

At the North.

Rahumel. Hyniel. Rayel.
Seraphiel. Mathiel. Fraciel.

At the South.

Sacriel. Janiel. Galdel.
Oſael. Viamel. Zaliel.

The Perfume of Tueſday.

Pepper.

The Conjuration of Tueſday.

CONjuro & conſurmo ſuper vos, Angeli fortes & ſancti, per nomen Ta, Ta, Ta, He, He, He, Va, Hy, Hy, Ha, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim: & per nomina ipſius alti Dei, qui fecit aquam aridam apparere, & vocavit terram, & produxit arbores, & herbas de ea, & ſigillavit ſuper eam cum precioſo, honorato, metuendo & ſancto nomine ſuo: & per nomen angelorum dominantium in quinto exercitu, qui ſerviunt Acimoy Angelo magno, forti, potenti, & honorato: & per nomen Stellæ, quæ eſt Mars: & per nomina prædicta conjuro ſuper te Samael, Angele magne, qui præpoſitus es diei Martis: & per nomina Adonai, Dei vivi & veri, quod pro me labores, & adimpleas, &c. As in the Conjuration of Sunday.

The

The Conjuration of Tueſday.

I Conjure and Confirm upon you, ye ſtrong and holy Angels, by the name *Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim*; And by the name of that high God who made the dry land appear, and called it Earth, and brought forth herbs and trees out of the ſame, and ſealed the ſame with his precious, honourable, feareful and holy name; And by the name of the Angels ruling in the fifth Heaven, who ſerve *Acimoy*, a great Angel, ſtrong, powerful, and honourable; and by the name of his Starre which is *Mars*; and by the names aforeſaid, I Conjure upon thee *Samael*, who art a great Angel, and art cheiſe ruler of Tueſday; and by the name *Adonay*, the living and true God, that for me thou labour and fulfill, *&c.*

The Spirits of the Air of Tueſday are under the Eaſt-winde: their nature is to cauſe wars, mortality, death and combuſtions; and to give two thouſand Souldiers at a time; to bring death, infirmities or health. The manner of their appearing you may ſee in the former book.

Conſiderations of Wedneſday.

THe Angel of Wedneſday his Sigil, Planet, the Signe governing the Planet, and the name of the ſecond heaven.

The

The Angels of Wednesday.

Raphael. Miel. Serapiel.

The Angels of the Air ruling on Wednesday.

Mediat or *Modiat, Rex.*

Ministers.

Suquinos. Sallakes.

The winde to which the said Angels of the Air are subject.

The Southwest winde.

The Angels of the second heaven governing Wednesday, which ought to be called from the four parts of the world.

At the East.

Mathlai. Tarmiel. Barabo.

At the West.

Jeresem. Mitraton.

At the North.

Tbiel. Rael. Jeriabel.
Venabel. Velel. Abuiori.
Ucirnuel.

At the South.

Miliel. Nelapa. Babel.
Caluel. Vel. Laquel.

The Fumigation of Wednesday.

Mastick.

The

The Conjuration of Wedneſday.

CONjuro & confirmo vos angeli fortes, ſancti & potentes, in nomine fortis, metuendiſſimi & benedicti Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Aſamie, Aſaraie: & in nomine Adonay Dei Iſrael, qui creavit luminaria magna, ad diſtinguendum diem à nocte: & per nomen omnium Angelorum deſervientium in exercitu ſecundo coram Tetra Angelo majori atq; foris & potenti: & per nomen Stellæ, quæ eſt Mercurius: & per nomen Sigilli, quæ ſigillatur à Deo fortiſſimo & honorato: per omnia prædicta ſuper te Raphael Angele magne, conjuro, qui es præpoſitus diei quartæ: & per nomen ſanctum quod erat ſcriptum in fronte Aaron Sacerdotis altiſſimi creatoris: & per nomina Angelorum, qui in gratiam Salvatoris confirmati ſunt: & per nomen ſedis Animalium, habentium ſenas alas, quòd pro me labores, &c. As in the Conjuration of Sunday.

The Conjuration of Wedneſday.

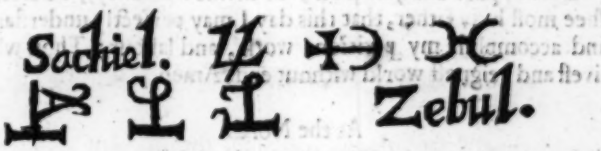
I Conjure and Confirm upon you, ye ſtrong, holy and potent Angels, in the name of the moſt ſtrong, moſt dreadfull, and bleſſed *Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Aſamie, Aſaraie*; and in the name of *Adonay*, the God of *Iſrael*, who created the two great lights to diſtinguiſh the day from the night; and by the name of all the Angels ſerving in the ſecond hoſt, before *Tetra*, a great ſtrong and powerful Angell; and by the name of his Star which is *Mercury*; and by the name of the Seal which is Sealed by God moſt mighty and honourable: by all things before ſpoken, I Conjure upon thee *Raphael* a great Angel, who art chief ruler of the fourth day, and by the holy name which was written in the forehead of *Aaron* the prieſt of the moſt high Creator, and by the names of the Angels who are confirmed into the grace of our Saviour; and by the name of the ſeat of the *Animals* having ſix wings, that for me thou labour, &c.

The

The Spirits of the Air of Wednesday are subject to the South-west-winde: their nature is to give all Metals; to reveal all earthly things past, present and to come; to pacifie Judges, to give victories in war, to re-edifie, and teach experiments and all decayed Sciences, and to change bodies mixt of Elements conditionally out of one into another; to give infirmities or health; to raise the poor, and cast down the high ones; to binde or loose Spirits; to open locks or bolts: such-kinde of Spirits have the operation of others, but not in their perfect power, but in virtue or knowledge. In what manner they appear, it is before spoken.

Considerations of Thursday.

THe Angel of Thursday, his Sigil, Planet, the Signe of the Planet, and the name of the sixth heaven.



The Angels of Thursday.

Sachiel, Castiel, Asasiel.

The Angels of the Air governing Thursday.

Suth, Rex.

Ministers.

Maguth, Gutrix.

The winde which the said Angels of the Air are under.

The South-winde.

But because there are no Angels of the Air to be found above the fifth heaven, therefore on Thursday say the Prayers following in the four parts of the world.

At the East.

O Deus magne & excelse, & honorate per infinita secula.

That is to say,

O great and most high God, honoured world without end.

At the West.

O Deus sapiens, & clare, & juste, ac divina clementia: ego rogo te piissime Pater, quod meum petitionem, quod meum opus, & meum laborem hodie debeam complere, & perfectè intelligere. Tu qui vivis & regnas per infinita secula seculorum, Amen.

That is to say,

O wise, pure and just God, of divine clemency, I beseech thee most holy father, that this day I may perfectly understand and accomplish my petitions, work, and labour; Thou who livest and reignest world without end, Amen.

At the North.

O Deus potens, fortis, & sine principio.

That is to say,

O God strong and mighty from everlasting.

At the South.

O Deus potens & misericors.

That is to say,

O mighty and merciful God.

The Perfume of Thursday.

Saffron.

The

The Conjuration of Thurſday.

CONjuro & confirmo ſuper vos, Angeli ſancti, per nomen Cados, Cados, Cados, Eſchereie, Eſchereie, Eſchereie, Hatim ya, fortis firmator ſeculorum, Cantine, Jaym, Janic, Anic, Calbat, Sabbac, Beriſay, Alnaym: & per nomen Adonay, qui creavit piſces reptilia in aquis, & aves ſuper faciem terræ, volantes verſus cœlos die quinto: & per nomina Angelorum ſervientium in ſexto exercitu coram Paſtore Angelo ſancto & magno & potenti principe: & per nomen ſtellæ quæ eſt Jupiter, & per nomen Sigilli ſui: & per nomen Adonay, ſummi Dei, omnium creatoris: & per nomen omnium ſtellarum, & per vim & virtutem earum: & per nomina prædicta, conjuro te Sachiel Angele magne, qui es præpoſitus diei Jovis, ut pro me labores, &c. As in the Conjuration of the Lords day.

The Conjuration of Thurſday.

I Conjure and Confirm upon you, ye holy Angels, and by the name *Cados, Cados, Cados, Eſchereie, Eſchereie, Eſchereie, Hatim*, ya, ſtrong founder of the worlds, *Cantine, Jaym, Janic, Anic, Calbat, Sabbac, Beriſay, Alnaym*: And by the name *Adonay*, who created Fiſhes, and Creeping things in the waters, and Birds upon the face of the earth, and flying towards Heaven, in the fifth day; and by the names of the Angels ſerving in the ſixth hoſt, before *Paſtor*, a holy Angel, and a great and powerful Prince; and by the name of his Star, which is *Jupiter*, and by the name of his Seal, and by the name *Adonay*, the great God, creator of all things; and by the name of all Stars, and by their Power and Virtue, and by all the names aforeſaid, I conjure thee *Sachiel* a great Angel, who art chief ruler of Thurſday, that for me thou labour, &c.

The Spirits of the Air of Thurſday, are ſubject to the South winde; their nature is to procure the love of women,

to cauſe men to be merry and joyful; to pacifie ſtriſe and contentions; to appeaſe enemies; to heal the diſeaſed, and to diſeaſe the whole; and procureth loſſes, or taketh them away. Their manner of appearing is ſpoken of already.

Conſiderations of Friday.

THe Angel of Friday, his Sigil, his Planet, the Signe governing that Planet, and name of the third heaven.

The Angels of Friday.

Anael. Rachiel. Sachiel.

The Angels of the Air reigning on Friday.

Sarabotes, King.

Miniſters.

Amabiel. Aba. Abalidoth. Bluef.

The winde which the ſaid Angels of the Air are under.

The Weſt-winde.

Angels of the third Heaven, ruling on Friday, which are to be called from the four parts of the world.

At the East.

Setchiel. Chedusitaniel. Corat.
Tamael. Tenaciel.

At the West.

Turiel. Coniel. Babiel.
Kadie. Maltiel. Huphaltiel.

At the North.

Peniel. Penael. Penat.
Raphael. Raniel. Doremiel.

At the South.

Porna. Sachiel. Chermiel.
Samael. Santanael. Famiel.

The perfume of Friday.

Pepperwort.

The Conjuration of Friday.

CONjuro & confirmo ſuper vos Angeli fortes, ſancti atq; potentes, in nomine On, Hey, Heya, Ja, Je, Adonay, Saday, & in nomine Saday, qui creavit quadrupedia & animalia reptilia, & homines in ſexto die, & Adæ dedit poteſtatem ſuper omnia animalia; unde benedictum ſit nomen creatoris in loco ſuo: & per nomina Angelorum ſervientium in tertio exercitu, coram Dagiel Angelo magno, principe forti atq; potenti: & per nomen Stellæ quæ eſt Veru[illegible] & per ſigillum ejus, quod quidem eſt ſanctum: & per nomina prædicta conjuro ſuper te Angel, qui es præpoſitus diei ſextæ, ut pro me labores, &c. As before in the Conjuration of Sunday.

The

The Conjuration of Friday.

I Conjure and Confirm upon you ye ſtrong Angels, holy and powerful; in the name *On, Hey, Heya, Ja, Je, Adonay, Saday*, and in the name *Saday*, who created fourfooted beaſts, and creeping things, and man in the ſixth day, and gave to *Adam* power over all creatures; wherefore bleſſed be the name of the creator in his place: and by the name of the Angels ſerving in the third hoſt, before *Dagiel* a great Angel, and a ſtrong and powerful prince; and by the name of the Star which is *Venus*, and by his Seal which is holy, and by all the names aforeſaid, I Conjure upon thee *Anael*, who art chiefe ruler of the ſixth day, that thou labour for me, *&c.*

The Spirits of the Air of Friday are ſubject to the Weſt-winde; their nature is to give ſilver; to excite men, and incline them to luxury; to reconcile enemies through luxury; and to make marriages; to allure men to love women; to cauſe, or take away infirmities; and to do all things which have motion.

Conſiderations of Saturday, or the Sabbath day.

THe Angel of Saturday, his Seal, his Planet, and the Signe governing the Planet.

The

The Angels of Saturday.

Caſſiel. Machatan. Vriel.

The Angels of the Air ruling on Saturday.

Maymon, King.

Miniſters.

Abumalith. Aſſaibi. Balidet.

The winde which the ſaid Angels of the Air aforeſaid are under.

The Southweſt-winde.

The Fumigation of Saturday.

Sulphur.

It is already declared in the Conſideration of Thurſday, That there are no Angels ruling the Air, above the fifth heaven: therefore in the four Angles of the world, uſe thoſe Orations which you ſee applied to that purpoſe on Thurſday.

The Conjuration of Saturday.

CONjuro & confirmo ſuper vos Caphriel vel Caſſiel, Machatori, & Seraquiel Angeli fortes & potentes: & per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Aeim, Acim, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Domini formatoris ſeculorum, qui in ſeptimo die quievit: & per illum qui in beneplacito ſuo filiis Iſrael in hæreditatem obſervandum dedit, ut eum firmiter cuſtodirent, & ſanctificarent, ad habendam inde bo-

NAM.

nam in alio ſeculo remunerationem: & per nomina Angelorum ſervientium in exercitu ſeptimo Pooel Angelo magno, & potenti principi; & per nomen ſtellæ quæ eſt Saturnus, & per ſanctum Sigillum ejus: & per nomina prædicta conjuro ſuper te Caphriel, qui præpoſitus es diei ſeptimæ quæ eſt dies Sabbati, quod pro me labores, &c. As it is ſet down in the Conjuration of the Lords day.

The Conjuration of Saturday.

I Conjure and confirm upon you, *Caphriel*, or *Caſſiel*, *Machator*, and *Seraquiel*, ſtrong and powerful Angels; and by the name *Adonay*, *Adonay*, *Adonay*, *Eie*, *Eie*, *Eie*, *Acim*, *Acim*, *Acim*, *Cados*, *Cados*, *Ina*, or *Ina*, *Ina*, *Sallay*, *Ja*, *Sar*, Lord and maker of the world, who reſted on the ſeventh day: And by him who of his good pleaſure gave the ſame to be obſerved by the Children of *Iſrael*, throughout their Generations, that they ſhould throughly keep and ſanctify the ſame, to have thereby a good reward in the world to come, and by the names of the Angels ſerving in the ſeventh hoſt, before *Booel*, a great Angel and powerful Prince; and by the name of his Star, which is *Saturn*; and by his holy Seal; and by the names before ſpoken, I Conjure upon thee *Caphriel*, who art chiefe ruler of the ſeventh day, which is the Sabbath day, that for me thou labour, &c.

The Spirits of the Air of Saturday are ſubject to the South-weſt-winde: the nature of them is to ſow diſcords, hatred, evil thoughts and cogitations; to give leave freely to ſlay and kill every one, and to lame or maim every member. Their manner of appearing is declared in the former book.

Tables

Tables of the Angels of the Hours, according to the course of the dayes.

SUNDAY.

Hours of the day.	Angels of the hours.	Hours of the day.	Angels of the hours.
1. *Tayn.*	*Michael.*	7. *Ouur.*	*Samael.*
2. *Janor.*	*Anael.*	8. *Tanic.*	*Michael.*
3. *Nasnia.*	*Raphael.*	9. *Nuran.*	*Anael.*
4. *Salla.*	*Gabriel.*	10. *Jusus.*	*Raphael.*
5. *Sadedali.*	*Cassiel.*	11. *Abay.*	*Gabriel.*
6. *Thamur.*	*Sachiel.*	12. *Natalon.*	*Cassiel.*

Hours of the night.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Baron.*	*Sachiel.*	7. *Netas.*	*Cassiel.*
2. *Barol.*	*Samael.*	8. *Tasrac.*	*Sachiel.*
3. *Thanu.*	*Michael.*	9. *Sassur.*	*Samael.*
4. *Aibir.*	*Anael.*	10. *Aglo.*	*Michael.*
5. *Maibun.*	*Raphael.*	11. *Calerna.*	*Anael.*
6. *Rana.*	*Gabriel.*	12. *Sadam.*	*Raphael.*

MUNDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Tayn.*	*Gabriel.*	1. *Baron.*	*Anael.*
2. *Janor.*	*Cassiel.*	2. *Barol.*	*Raphael.*
3. *Nasnia.*	*Sachiel.*	3. *Thanu.*	*Gabriel.*
4. *Salla.*	*Samael.*	4. *Aibir.*	*Cassiel.*

5.	*Sededali.*	*Michael.*	5.	*Mathon.*	*Sachiel.*
6.	*Thamur.*	*Anael.*	6.	*Rana.*	*Samael.*
7.	*Ourer.*	*Raphael.*	7.	*Netos.*	*Michael.*
8.	*Tanie.*	*Gabriel.*	8.	*Tefrac.*	*Anael.*
9.	*Neron.*	*Caſſiel.*	9.	*Saſſur.*	*Raphael.*
10.	*Fayon.*	*Sachiel.*	10.	*Aglo.*	*Gabriel.*
11.	*Abay.*	*Samael.*	11.	*Calerno.*	*Caſſiel.*
12.	*Natalon.*	*Michael.*	12.	*Salam.*	*Sachiel.*

TUESDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Tayn.*	*Samael.*	1. *Beron.*	*Caſſiel.*
2. *Janor.*	*Michael.*	2. *Barol.*	*Sachiel.*
3. *Naſnia.*	*Anael.*	3. *Thann.*	*Samael.*
4. *Salla.*	*Raphael.*	4. *Athir.*	*Michael.*
5. *Sadedali.*	*Gabriel.*	5. *Mathon.*	*Anael.*
6. *Thamur.*	*Caſſiel.*	6. *Rana.*	*Raphiel.*
7. *Ourer.*	*Sachiel.*	7. *Netos.*	*Gabriel.*
8. *Tanie.*	*Samael.*	8. *Tefrac.*	*Caſſiel.*
9. *Neron.*	*Michael.*	9. *Saſſur.*	*Sachiel.*
10. *Fayon.*	*Anael.*	10. *Aglo.*	*Samael.*
11. *Abay.*	*Raphael.*	11. *Calerna.*	*Michael.*
12. *Natalon.*	*Gabriel.*	12. *Salam.*	*Anael.*

WEDNESDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. *Tayn.*	*Raphael.*	1. *Beron.*	*Michael.*
2. *Janor.*	*Gabriel.*	2. *Barol.*	*Anael.*
3. *Naſnia.*	*Caſſiel.*	3. *Thann.*	*Raphael.*
4. *Salla.*	*Sachiel.*	4. *Athir.*	*Caſſiel.*
5. *Sadedali.*	*Samael.*	5. *Mathon.*	*Sachiel.*

6. *Tha-*

6.	Thamur.	Michael.	6.	Rana.	Sachiel.
7.	Ouier.	Anael.	7.	Netos.	Samael.
8.	Tanic.	Raphael.	8.	Tafrac.	Michael.
9.	Neron.	Gabriel.	9.	Saſſur.	Anael.
10.	Jayon.	Caſſiel.	10.	Aglo.	Raphael.
11.	Abay.	Sachiel.	11.	Calerna.	Gabriel.
12.	Neron.	Samael.	12.	Salam.	Caſſiel.

THURSDAY.

Hours of the day.		Angels of the hours.	Hours of the night.		Angels of the hours.
1.	Tayn.	Sachiel.	1.	Beron.	Gabriel.
2.	Janor.	Samael.	2.	Barol.	Caſſiel.
3.	Naſnia.	Michael.	3.	Thanu.	Sachiel.
4.	Salla.	Anael.	4.	Athir.	Samael.
5.	Sadedali.	Raphael.	5.	Maton.	Michael.
6.	Thamur.	Gabriel.	6.	Rana.	Anael.
7.	Ourer.	Caſſiel.	7.	Netos.	Raphael.
8.	Tanic.	Sachiel.	8.	Tafrac.	Gabriel.
9.	Neron.	Samael.	9.	Saſſur.	Caſſiel.
10.	Jayon.	Michael.	10.	Aglo.	Sachiel.
11.	Abay.	Anael.	11.	Calerna.	Samael.
12.	Natalon.	Raphael.	12.	Salam.	Michael.

FRIDAY.

Hours of the day.		Angels of the hours.	Hours of the night.		Angels of the hours.
1.	Tayn.	Anael.	1.	Beron.	Samael.
2.	Janor.	Raphael.	2.	Barol.	Michael.
3.	Naſnia.	Gabriel.	3.	Thanu.	Anael.
4.	Salla.	Caſſiel.	4.	Athir.	Raphael.
5.	Sadedali.	Sachiel.	5.	Maton.	Gabriel.
6.	Thamur.	Samael.	6.	Rana.	Caſſiel.

7. Ouier.	Michael.	7. Neios.	Sachiel.
8. Tepic.	Anael.	8. Tafrac.	Samael.
9. Neron.	Raphael.	9. Saffur.	Michael.
10. Fajon.	Gabriel.	10. Aglo.	Anael.
11. Abay.	Caffiel.	11. Calerna.	Raphael.
12. Natalon.	Sachiel.	12. Salam.	Gabriel.

SATURDAY.

Hours of the day.	Angels of the hours.	Hours of the night.	Angels of the hours.
1. Tayn.	Caffiel.	1. Beron.	Raphael.
2. Fanor.	Sachiel.	2. Barol.	Gabriel.
3. Nafnia.	Samael.	3. Ibarn.	Caffiel.
4. Salla.	Michael.	4. Abir.	Sachiel.
5. Sadedali.	Anael.	5. Moton.	Samael.
6. Thamur.	Raphael.	6. Rana.	Michael.
7. Ouier.	Gabriel.	7. Neios.	Anael.
8. Tanic.	Caffiel.	8. Tafrac.	Raphael.
9. Neron.	Sachiel.	9. Saffur.	Gabriel.
10. Fajon.	Samael.	10. Aglo.	Caffiel.
11. Abay.	Michael.	11. Calerna.	Sachiel.
12. Natalon.	Anael.	12. Salam.	Samael.

But this is to be obſerved by the way, that the firſt hour of the day, of every Country, and in every ſeaſon whatſoever, is to be aſſigned to the Sun-riſing, when he firſt appeareth a-riſing in the horizon: and the firſt hour of the night is to be the thirteenth hour, from the firſt hour of the day. But of theſe things it is ſufficiently ſpoken.

ISAGOGE:

An Introductory Discourse of the nature of such Spirits as are exercised in the Sublunary Bounds; their Original, Names, Offices, Illusions, Power, Prophesies, Miracles, and how they may be expelled and driven away.

By *Geo. Pictorius Villinganus* Dr. in Physick.

In a Discourse between

CASTOR and POLLUX.

Castor. THe *Greeks* do report, that *Castor and Pollux have both proceeded from one egge*; but this I scarcely credit, by reason of the difference of your mindes; for thou affectest the heavens, but she meditates upon the earth and slaughters.

Pollux. And from thence perhaps was derived that argument, *That liberty of lying was alwayes assigned to the Greeks.*

Castor. Principally.

Pollux.

Pollux. But it is not to be ſuppoſed, that the *Greeks* are vain in all things; but as many others, when they ſpeak out of a three-footed thing; whereof alſo the Poet *Ovid* ſpeaks in verſe,

——*Nec fingunt omnia Græci.*

Homo homini Deus.

Caſtor. In this Proverb I proteſt they are moſt true, without any exception, that is, ἄνθρωπος ἀνθρώπῳ δαίμων, that is, *One man to another is a Devil.*

Pollux. Wherefore believeſt thou this to be moſt true, *Caſtor?*

Homo homini diabolus.

Caſtor. Truly, that man to man is a devil and a ravening wolf, daily events do moſt certainly prove, if we do but note the treacheries that one man invents daily againſt another, the robberies, theſts, plunderings, rapes, ſlaughters, deceits, adulteries, and an hundred vipers of this nature; the fathers perſecute the ſon, with a ſerpentine and poiſonous biting; one friend ſeeks to devour another, neither can the gueſt be ſafe with his hoſt.

Pollux. I confeſs it is truth thou ſpeakeſt; but for ought I hear, thou doſt miſunderſtand the Etymologie of the word compared in this Proverb; for *Dæmon* here is not an horrible or odious name, but the name of one that doth adminiſter help or ſuccor unto another, and whom *Pliny* calleth a God.

Plin. lib. 2. chap. 7.

Caſtor. Therefore doſt thou affirm the word *Dæmon* in this Proverb to ſignifie any other then a cunning and malicious accuſer?

Pollux. Thou haſt not ſhot beſides the mark: for, that there are more *Dæmons* then that ſublunary one which thou underſtandeſt, every one may eaſily perceive, who hath not negligently read the opinions of the moſt excellent *Plato.*

Caſtor. I deſire therefore, that thou wouldſt not conceal ſuch his writings; but that I may apprehend the marrow thereof.

Pollux. I will embrace ſuch thy deſire, for truly I do delight to treat with thee concerning this ſubject; mark therefore, and give attention.

Plato

Plato divided the orders of Devils or Spirits into three degrees, which as they are distinct in the greatness of their dignity, so also they are different in the distance and holding of their places. And the first order he ascribeth to those Spirits whose bodies are nourished of the most pure element of Air, wrought and joyned together, in a manner, as it were with splendid threeds, not having so much reference to the element of fire, that they may be perspicuous to the sight; neither do they so much participate of the earth, that they may be touched or felt; and they do inhabit the Cœlestial Theater, attending and waiting on their Prince, not to be declared by any humane tongue, or beyond the commands of the most wise God. Three degrees of Spirits. The first degree of Spirits.

But the other degree is derived from those Spirits which *Apuleius* termeth rational animals, passive in their minde, and eternal in their time, understanding the apostate Spirits spread abroad from the bounds and borders of the Moon, unto us, under the dominion of their Prince *Beelzebub*, which before the fall of *Lucifer* had pure clarified bodies; and now, like unto the former, do wander up and down, after their transgression, in the form of an aiery quality. The second degree.

Castor. These I do not conceive are understood in the *Greek* Proverb: for these do hurt, and are the accusers and betrayers of men. But proceed.

Pollux. The third degree of Spirits is of a divine deitie, which is called by *Hermes*, A divine miracle to man, if he do not degenerate from the Kingly habit of his first form; whom therefore of this kinde the *Greeks* and *Plato* have called *Daemons*, that is, God; and that man may be like unto God, and profitable and commodious one to another; and so also (the *Syrian* being witnesse) we have known *Plato* himself to have been called *Daemon*, because he had set forth very many things of very high matters, for the good of the Commonwealth; and so likewise *Aristotle*, because he very largely disputed of sublunaries, and all such things as are subject to motion and sence. *Homer* calleth God and evil Spirits, *Daemons*, without putting a discrimination. The third degree. *Plato* called *daemon*, and *Aristotle*.

Castor.

Castor. Thou hast committed the ship to the waves, *Pollux*; therefore cease not to proceed, and declare something more concerning the Office and imployment of these Spirits, to whom *Plato* attributeth the second degree, and calleth them Lunaries.

Pollux. What shall I say?

Castor. In the first place, declare wherefore thou hast before termed these Spirits cunning and much knowing Accusers.

Why the devil is said to have much know-

Pollux. Saint *Augustine* unfoldeth this difficulty, and saith, *That a Devil doth so far signifie the cunning and much knowing quickness and vivacity of his deceiful wit, that by the congruent and agreeable seminal permixtures of elements, he doth so know the secrets and unknown vertues of men, as those things which may be effected and wrought by themselves successively and leisurely according to the course of nature, he by a speedy hasting or forcing of the works of nature, or by his own art, sooner bringeth the same to pass.* An example hereof he giveth in the wise men of *Pharoah*, who immediately brought forth frogs and serpents at the commandment of the King, which nature more slowly and leisurely procreateth.

Castor. Thou hast excellently answered to the question, *Pollux*; but adde something concerning the original of those Spirits which do resist and refuse vertue; for oftentimes doubting, I have been perswaded that such Erynnes as are from God, do not appear out of the earth.

Pollux. The Ecclesiastical Scripture everywhere maketh mention of the rising of them; but I will unfold such a doubt: and there do arise many and various opinions of Writers, but more commonly *Peter Lombardus* in his book of Sentences, draweth his Allegations out of St. *Augustine* upon *Genesis*; to wit, *That the Devil was before his fall an Archangel, and had a fine tender body, composed by God, out of the serenity and purest matter of the skie and air; but then after his fall from an Archangel, he was made an Apostate, and his body no more fine and subtil; but his body was made that it might suffer the effect of a more gross substance, from the quality of the more obscure, dark, and*

Lib. 2. distinct. 7.

spissious

ſpiſſious Air, which body alſo was ſtricken and aſtoniſhed with the raging madneſs of pride, did draw away very many which were then Angels with him into his ſervice and bondage, that they might be made Devils, who for him in this troubleſome world do exerciſe their ſervile courſes for him, and they do compel the inhabitants therein, or rather entice them; and to this purpoſe they undertake various endeavours, and do attempt various and manifold horrible ſtudies, that are abominable unto God, and they ſerve in ſlavery and thraldom to Beelzebub *their Prince, and are held in moſt ſtrong captivity.*

Caſtor. What? Have we the fall of this Archangel no where elſe in holy Writ, but in the writings of St. *Auguſtine?*

The fall of *Lucifer* in Scripture.

Pollux. We have alſo the fall of other Angels.

Caſtor. Where?

Pollux. In *Eſaias*, to whom thou ſhalt give the honour of an Evangeliſt, rather then a Prophet, becauſe he ſo fully and plainly foretold of Chriſt and his kingdom: he maketh mention hereof in his 14 Chapter. And we have them alſo ſpoken of by the Apoſtle *Peter*, when he ſaith, *God ſpared not his Angels which ſinned.* 2 Epiſt. 2.

Caſtor. Have the Devils a ſelect place appointed them by God, which they inhabit?

What place the devils have appointed.

Pollux. Peter the head of the Church, in the place before quoted, affirmeth *them to be caſt headlong into hell, reſerved in the chains of hell, from whence* (as Corteſius ſaith) *they never go out, unleſs it be to tempt, provoke and delude men.* But St. *Auguſtine* the Champion of Chriſt, in his book of *The Agony of a Chriſtian*, teacheth, That *theſe kinde of Spirits do inhabit in the ſublunary region.* And in his 49 Epiſt. he ſets forth, That *the moſt dark and obſcure part of the Air, is predeſtinated unto them as a priſon, that they may the more neerly caſt their nets of enticing and detaining.*

Caſtor. Origen hath taught, That *the puniſhments of the Devils are appointed for a time*; what ſayſt thou to this?

The torments of the devils are everlaſting.

Pollux. What ſhall I ſay? unleſs I ſhould bewail and deplore the opinion of ſo great a man.

Caſtor. Wherefore ſhouldſt thou do ſo?

Poll. Truly if they have hardened themſelves in wickedneſs, time cannot purge nor cleanſe them; or if they never ſo much deſire it, they can never be able to accompliſh it; for there is no ſpace of repentance, nor time to recal that which is paſt, given unto them.

Caſtor. Thou haſt now declared that the Archangel that became an apoſtate, did draw away very many other Angels with him in his fall, that they might become Devils: could not he of his own proper inſeparate malice after his fall ſufficiently rule over his own Province, without the Angels that fell with him?

Why the Devil hath familiars.

Poll. He could: but being allured by that pride, which made him ſo arrogantly affect the Majeſty of God, he did ſo far ſtrive to be like unto God, that he choſe very many Miniſters unto himſelf, to which in general he doth not commit all things he would have effected, but divers things to divers Miniſters, as may be gathered from the *Hebrew* Aſtronomers. Thoſe which we call *Jovii, & Antemeridianii*, which are falſe Gods, that is, lyers, which deſire to be eſteemed and adored for Gods, and they are appointed as Servants and ſlaves to the Devil their Prince, that they might allure the people of the earth into a common love of themſelves, which *Plato* ſaith, *Is the fountain of all wickedneſs, that they may aſpire to authority and greatneſs, covet to be gorgeouſly clothed, to be called Monarchs of the earth in perpetual power, and Gods upon earth.* It is ſaid, That it was one of theſe that ſpoke to our Saviour, ſhewing him all the Kingdoms of the earth, ſaying, *All theſe things will I give thee, if thou wilt fall down and worſhip me.*

Dæmons Jovii or Antemerid.

Mat. 4.

The Southern Spirits. *Libicus, Sapho* and *Diocleſian*, Gods.

Caſtor. Certainly theſe *Meridiani*, I have almoſt declared to appear a madneſs in *Libicus Sapho* and *Diocleſian* the Emperor, who accounted, the utmoſt degree of bleſſedneſs was, to be reputed for Gods.

The Comment of *Sapho.*

Pollux. Truly, this is a certain natural fooliſhneſs of the minde, and of humane nature: he began, having taken certain little birds, to teach them by little and little to pronounce humane words, and ſay, μέγας θεὸς Σάφω, that is, *Sapho is a great God.* Which birds when they could pronounce the words per-

perfectly, he ſent them abroad for this end and purpoſe, that flying everywhere abroad, they might repeat thoſe words; and the people which were ignorant of his deceitful invention, were drawn to believe, that thoſe words were ſpoken by divine inſtinct, and thereupon adore and worſhip him for a God. The other would compel his Subjects hereunto, that proſtrating themſelves down, and lifting up their hands, they ſhould worſhip him as Almighty.

Caſtor. But are not they the captives of the Devil, who ſtir up wars, which are called *bloody-men* in Scripture? *Pſalm* 55.

Poll. The Martialiſts of the North part of the world, are called Executioners of vengeance, Authors of devaſtations, and ſowers of evil, working and executing judgement with *Aſmodeus*, for their King *Abaddon* or *Apollyon*, whom St. *John* in his *Revelation*, mentioneth to be baniſhed and expelled; for theſe Spirits have committed to them rapines, hatred, envy, robberies, wrath, anger, the excitements and provocations to ſin, war and fury; ſometimes making the Meridional Spirits their Meſſengers. And *Arioch* the Spirit of vengeance, whoſe work is to cauſe diſcord among brethren, to break wedlock, and diſſolve conjugal love, that it's impoſſible to be renewed; of theſe mention is made in the 39 Chapter of *Eccleſiaſticus*. And *Eſaias* the heavenly Prophet ſpeaketh of other Spirits ſent from God to the *Ægyptians* to make them erre, which were Spirits of darkneſs, that is, of lyes; and this kinde of Spirit they call *Boliehim*. The Spirits of the North. Meridian Spirits. *Ecclus* 39. 28. Spirits of darkneſs.

Caſtor. Is unlawful venery, and exceſſive gluttony, alſo to be imputed to the Devils?

Poll. Yes chiefly; for *Iamblicus* doth aſſert, That *the Spirits of the water, of the weſtern part of the world, and ſome meridional Spirits, are predeſtinated to this purpoſe; ſuch as* Niſrach *and* Kellen, *that do ſo frame and contrive unlawful loves, which produce ſhame and diſhoneſty, revellings and gurmandizings, ſurfetings, with exceſſive drunkenneſs, wanton dances, gluttony and vomiting: they wander about lakes, fiſh-ponds and rivers, and which are the worſt, foul and moſt fraudulent kinde of Spirits: and by* Alcinach *an occidental Spirit; he cauſeth ſhipwracks, tem-* Occidental Spirits.

peſts, earthquakes, hail, rain, and frequently ſubverteth and overturneth ſhips: and if he will appear viſible, he appeareth and is ſeen in the ſhape of a woman. The *Hebrew* Aſtronomers before ſpoken of, do ſay, That *the Spirits of the Air do cauſe thunders, lightnings and thunderbolts, that ſo they might corrupt and infect the Air, and produce peſtilence and deſtruction.* Of ſuch kinde of Spirits S^t. *John* makes mention in the 9 Chapter of the *Revelation*, having *Meceris* for their tutelar, which is a Spirit cauſing heat in the time of noon. S^t. *Paul* calleth him, *The Prince of the power of the Air*, and *the Spirit that ruleth in the children of diſobedience.*

The Spirits of the air do infect the air.

Eph. 2.

Caſtor. Are there ſo many monſters in *Phlegeton*, *Pollux?*

Poll. And many more; for the ſame *Hebrew* Aſſertors do declare and maintain, That *there are Spirits of the fiery element, raging about like the fierce Panthers, which are converſant under the lunary regions, that whatſoever is committed to them, they forthwith execute the ſame. And there are Spirits of the earth, which inhabit in groves, woods and wilderneſſes, and are the plague and miſchief of hunters; and ſometimes they frequent open fields, endeavouring to ſeduce travellers and paſſengers out of their right way, or to deceive them with falſe and wicked illuſions; or elſe they ſeek to afflict men with a hurtful melancholy, to make them furious or mad, that they may hurt them, and ſometimes almoſt kill them. The chief of theſe are* Sanyaab *and* Achimael, *which are oriental Spirits, a kinde unapt for wickedneſs, by reaſon of the conſtancy of their diſpoſitions. There are alſo ſubterranean Spirits, which do inhabit in dens and caverns of the earth, and in remote concavities of mountains, that they might invade deep pits, and the bowels of the earth; theſe do dig up metals, and keep treaſures, which oftentimes they do tranſport from one place to another, leſt any man ſhould make uſe thereof: they ſtir up windes with flaſhing flames of fire: they ſmite the foundations of buildings, acting frightful daunces in the night, from which they ſuddenly vaniſh away, with making a noiſe and ſounds of bells, thereby cauſing fear in the beholders; and ſometimes diſſembling, and faining themſelves to be the Souls of the dead: notwithſtanding they are ignorant in compaſſing their deceits upon women; of which compa-*

Spirits of fire.

Spirits of the earth.

Subterranean Spirits.

ny

ny the Negromancers do ſay, is *Gazael*, *Fegor* and *Anarazol*, *Meridian Spirits.*

Caſtor. How warily ought a man to walk, *Pollux*, amongſt ſo many ginnes and ſnares?

Poll. A man never walketh ſafely, unleſs he fortifie and ſtrengthen himſelf with the armour of God, which is, *That his loynes be girt about with truth, and having on the breſt-plate of righteouſneſs, let him walk with his feet ſhod with the preparation of the Goſpel of peace, and let him take the ſhield of faith, and the helmet of ſalvation, whereby he ſhall daſh in pieces all the darts of his adverſary.* But hear further: There are alſo beſides theſe, other lying Spirits (although they are all lyers) yet theſe are more apt to lye; they are called *Pythons*, from whence *Apollo* is called *Pythius.* They have a Prince, of whom mention is made in the book of the *Kings*, where it is ſaid, *I will be a lying Spirit in the mouth of all thy Prophets*; from whom the Spirits of iniquity do but a little differ, which alſo are called veſſels of wrath. *Belial*, whom they have interpreted to be without any equal, and *Paul* calleth him an Apoſtate or tranſgreſſor, is filthily inſervient for the worſt inventions. *Plato* affirmeth *Theut* to have been ſuch a one, who was the firſt that found out and invented Playes and Dice: to whom we will joyn the Monk, who invented the uſe of Gunpowder, in his Engins of war. Of theſe *Jacob* makes mention in *Geneſis*, where he bleſſeth his Sons: he ſaith, *Simeon and Levi are bloody veſſels of iniquity; Oh my ſoul, come not thou into their counſels.* The *Pſalmiſt* termeth theſe Spirits, *veſſels of death*; *Eſaias* calleth them, *veſſels of fury*; *Jeremiah*, *veſſels of wrath*; and *Ezekiel* calleth them, *veſſels of death and deſtruction.* The Negromancers do call the ſaid *Belial*, *Chodar*, *an oriental Spirit, which hath under him alſo the Spirits of Juglers, who do imitate and endeavour to act miracles, that they may ſeduce falſe Magicians and wicked perſons.* It is apparently manifeſt, that the Serpent which deceived *Eve*, was ſuch a ſeducer, and *Satan* is his Prince, of whom it is ſpoken in the *Revelation*, that *he ſhould deceive the whole world.* And ſuch a one was he, that at *Tubinga*, in the ſight of many people devoured a whole Chariot and ſome horſes.

A man never walketh ſafe. *Eph. 6.*

1 *Kings* 11.

Pulvis pyrium.

Gen. 49.

Iſa. 7.

Caſtor.

Caſtor. And what ſhall be the end of theſe falſe Prophets, and workers of wickedneſs? I can ſcarce believe that there is any angle or corner in the whole fabrick of the world, that is free from them.

Pol. Scarce the ſmalleſt mite that may be ſeen.

The world is the receptacle of

Caſtor. Therefore doſt thou truly call the world the receptacle of thoſe falſe lights.

Poll. If it were not moſt ſafely purged with the Sword of the word of God, it would forthwith be worſe.

Caſtor. Without doubt.

Poll. Nevertheleſs I have ſeen many that remain, whom I have not yet inſcribed in this frantique Catalogue.

Caſtor. Who are they?

devils, falſe accuſers, and ſpies.

Poll. Falſe accuſers and ſpies, obedient to *Aſtaroth*, who is called a Devil among the *Greeks*; and *John* calleth him the accuſer of the brethren. Alſo there are tempters and deceivers that lie in wait to deceive, who are preſent with every man; and theſe we term evil Angels, which have *Mammon* for their King, and they do affect men with an inſatiable avarice & thirſty deſire after authority and dominion. There are others called *Lucifugi*, which fly from the light, never appearing in the day, but delighting in darkneſs, maliciouſly vexing and troubling men, and ſometimes by Gods permiſſion, either by ſome touching, breathing or inſpiration, do hurt to them: but truly they are a kinde which are unapt for to do much wickedneſs, becauſe they eſchew and fly from any communication with men *Pliny* the ſecond relates, that *there was ſuch a one at* Athens, *in a certain ſpacious houſe, which* Anthenodorus *the Philoſopher happened to purchaſe.* And *Suetonius* in his ſixth book of *Cæſar*, makes mention of another to have long continued in the garden of *Lamianus*.

Lucifugi, fliers from the light.

A horrible apparition of a Spirit in the houſe of *Anthenodorus.*

Caſtor. I deſire, if it be not too irkſom to thee, declare unto me what *Pliny* ſpeaketh concerning this Spirit of *Anthenodorus*.

Poll. The ſtory is ſomething long and prolixious, yet it ſhall not much trouble me to relate it. It is thus: *Pliny* in the ſeventh book of his *Epiſtles* writeth, *Of a certain large ſpa-*

ſpacious houſe at Athens, *which no body would inhabit by reaſon of the nocturnal incurſions of Spirits, which were ſo formidable to the inhabitants, that ſometimes in the day-time, and when they were watching, they would caſt them into dreams, ſo alwayes, that the ſhapes and forms which they then ſaw, were ever preſent in their memory. Where at length a certain Philoſopher named* Anthenodorus *happened to purchaſe that houſe, and prepared and furniſhed the ſame for himſelf to dwell in; and becauſe all men had an evil ſuſpition of that houſe, he forthwith commanded his ſervants to provide him a bed and tables, that after he had compleated and finiſhed his ſtudy he might go to bed. He therefore* (ſaith *Pliny*) *when he went in (in the evening) and applied himſelf to his ſtudy, ſuddenly heard the locks to ſhake open, and the chains to be moved; nevertheleſs he did not lift up his eyes, nor ſtirred from his book, but ſtopped his ears with his fingers, leſt that furious tumult might work a vain fear upon him; but the noiſe ſtill approaching neerer unto him, at length he looked up, and ſaw an effigies like unto a finger beckoning and calling unto him; which he little regarded, until it had touched him three times, and the noiſe drew neer unto the table; and then he looked up, and took a light, and beheld the Spirit, as it were an old man, worn away with withered leanneſs and deformity, his beard hanging down long, horrible and deformed hair, his legs and feet were as it were laden with chains and fetters: he went towards a gate which was bolted, and there left the Philoſopher, and vaniſhed away.*

Caſtor. What fearful things thou relateſt, *Pollux!* but what was the event of this ſad ſpectacle?

Poll. The next day he related the whole matter to the Magiſtrates in order, as he had ſeen the ſame, admoniſhing them that they ſhould dig diligently about the threſhold of the door; for there it was probable they might finde ſomething, which might cauſe the houſe to be quiet and habitable.

Caſtor. What did they finde?

Poll. Having digged up the earth, *Pliny* ſaith, *They found a dead carcaſs, bound and intangled in chains and fetters, his fleſh being conſumed with devouring time, which without delay they cauſed to be buried, according to the Chriſtian ceremonies.*

Caſtor

Caſtor. But this being performed, did the houſe afterwards become quiet and habitable?

Poll. Yes, very well.

They are poſſeſſed with madneſs, that deſtroy Church-yards. The Spirit *Zazelus* & *Eurynomus*.

Caſtor. What madneſs therefore poſſeſſeth them who prophane and deſtroy Church-yards, where the ſacred Organs of the holy and bleſſed Spirit do reſt; and do give the bones of the dead for meat to the Spirit *Zazelus*, of whom mention is made in the 3 of the *Kings*; and we read in *Pauſanias*, amongſt the Hiſtories of *Delphos*, that he was called *Eurynomus*.

Poll. Thou ſhalt finde, that the Governours of Cities that were of the opinion and judgement of Chriſtians, did ſubvert, deſtroy and prophane theſe holy places, that herein the youth might dance their mocking interludes, after the furious ſound of the drum or taber, and ſing, *Iopæan*; or, there the poor inferiour old women did ſell baſe trumpery or Lupines, which God would have to be purged with holy prayers, for the ſalvation of ſouls, or breaking of bread to the hungry.

Caſtor. But it is an impious and heatheniſh thing ſo to have touched the anointed of God.

Poll. And worſe then heatheniſh; for the heathens did highly eſteem the Rites and Ceremonies of burials, as *Elpinor* is witneſs in *Homer*, where he yieldeth up his life; and in *Homer* he ſpeaketh to *Ulyſſes*, *I intreat thee, O Ulyſſes, to be mindful of me, and not depart away hence and leave me uninterred, leſt that, not being ritely buried, I ſhall be made the wrath of the Gods.* And *Archita* the Philoſopher in *Flaccus*, thus ſpeaketh to the Mariner.

The Ceremony of burials was in great eſteem amongſt the Heathens.

Horace 1 book of verſes.

Me quoque devexi Rapidus comes Orionis
Illyricis Notus obruit undis.
At tu Nautæ vagæ ne parce malignus arenæ,
Oſſibus & capiti inhumato.
Particulam dare; ſi quodcunque minabitur Eurus
Fluctibus Heſperiis, Venuſinæ
Plectantur ſilvæ, te ſoſpite multaque merces
Unde poteſt tibi defluat æquo.

Ab

Ab Jove, Neptuno, ſacri Cuſtode Tarenti.
Negligis immeritis nocituram,
Poſt modo te natis fraudem committere: fors &,
Debita Jura viceſq; ſuperbæ
Te manent ipſum precibus non linquar multis
Teq; piacula nulla reſolvent.

Orion's *rapid Comrade* Notus, *me*
*O'rewhelmed in th'*Illyrian *Sea;*
Oh Seaman frowning, not forbear to ſpread
Upon my bones, and inhum'd head,
A little fleeting ſand! what th'Eaſt doth threat,
Heſperian *waves may only beat*
Vainly Venuſimu's *woods, whilſt ſafe and rich,*
Thou climbſt to Fortunes higheſt pitch.
Jove *kind, and* Neptune *too,* Tarentum's *power*
Thou ſlights; what on the guiltleſs ſcore,
Of thy enſuing ſons may fall: like Urne,
Like funeral, and proud return,
May wait thee too; my curſes ſhall have force
Whence no Atonements get remorſe.

And *Palinurus* to *Æneas* in his ſixth book of *Virgils Æneids.*

Nunc me fluctus habent verſantq; in littore venti, *Virgil.*
Quod te per Cœli jucundum lumen & auras *Æneid. 6.*
Per genitorem oro, per ſpem ſurgentis Juli.
Eripe me his invicte malis, aut tu mihi terram
Injice namq; potes.

I'm now i'th' waves, winds toſs me 'gainſt the ſhore,
By Heavens rejoycing light I thee implore;
And by the Air, by old Anchyſes *too,*
And by the hopes of young Julius, *thou*
Unconquer'd Hero, *help me but away,*
From theſe ſad troubles, or my body lay
I'th' earth; for thou canſt do't.

The vain Religion of the *Gentiles.*

Caſtor. Have the *Gentiles* ſo greatly eſteemed the ceremony of burials?

Pollux. Yes, very much; for their Religion did hold that the Soul of a body which was uninterred, was void of any intelligible eſſence, and left to the power and command of a raging furious phanſie, and ſubject to the torment and affliction of corporal qualities; ſo that it being an aiery body, ſometimes the departed ſhadow would ſpeak unto his remaining friends, and ſometimes evilly vex and torment his enemies with revenge, as in the Poet, *Dido* threatneth *Æneas*, ſaying,

Æncid. 4. *Omnibus umbra locis adero dabis improbe penas.*

My ghoſt ſhall every where attend thee, Villain
I will torment thee.——

The Hiſtory of *C. Caligula.*

Suetonius, as we have ſhown before, addeth the like concerning the dead body of *C. Caligula* the Emperour in the Garden of *Lamius*, being not duly buried; for this body, becauſe it was only covered with a light turff, did very much diſquiet and trouble the poſſeſſors of the Garden, with violent incurſions in the night; until by his ſiſters, who were returned from baniſhment, it was taken up again and ritely and duly by them buried.

The houſe of *Caligula* burnt, becauſe of the Spirits.

Caſtor. And the houſe wherein the ſame Emperour died, could by no other way or means be freed from the fury of theſe ſhadows or ſpirits, as Hiſtory makes mention, but by burning thereof.

The mountain of *Hechelberg.*

Pollux. Ariſtotle ſpeaking of miracles, mentioneth a certain mountain in *Norway*, named *Hechelberg*, environed about with the Sea, that continually ſent forth ſuch lamentable voices, like the yelling and howling of infernal devils, inſomuch that the noiſe and clamour of their terrible roaring might be heard almoſt a mile; and the flocking together of great Ravens and Vultures neer it, did prohibit any acceſs thereunto. And he reporteth that in *Lyppora* neer about the *Æolian* Iſlands, there was a certain Hill from whence in the night there

A Hill in *Lyppora.*

there was heard Cymbals, and ſounds of tinkling inſtruments of braſs, with certain ſecret and hidden ſcreechings, laughings and roarings of Spirits. But even now, *Caſtor*, thou didſt make mention of *Zazelus*, whom alſo thou didſt aſſert to have been called *Eurynomus* by *Pauſania*; I deſire thee to ſhew me ſomething more largely concerning this Spirit.

Zazelus liveth by the fleſh of the dead.

Caſtor. They do declare that he lives altogether by the fleſh of the dead; ſo as ſometimes he doth not leave the bones.

Pollux. *Saxo Grammaticus*, in the fifth book of his *Daniſh Hiſtory*, doth moſt truly ſubſcribe their conſents and agreements to this thy Aſſertion; for there he ſets before our eyes an admirable Hiſtory of one *Aſuitus* and *Aſmundus*, which eaſily proveth all thy ſayings.

Caſtor. I beſeech thee declare this unto me, *Pollux*.

A wonderful Hiſtory of *Aſuitus* and *Aſmundus*.

Pollux. Give attention; it is thus: *Aſuitus* and *Aſmundus* had ſworn with mutual vows each to other, that he which ſhould live longeſt of them, would entomb himſelf alive. Now ſickneſs did conſume away *Aſuitus* before *Aſmundus*; whereupon *Aſmundus* for his Oath of friendſhip ſake, with his dog and his horſe entombed himſelf alive in a vaſt deep den; having carried with him ſome meat, whereupon a long time he fed. And at length *Ericus* the King of *Suecia* came into that place with an Army, and broke open the tomb of *Aſuitus*; (ſuppoſing there had been treaſure hid therein) but when the cave was opened, he drew out *Aſmundus*, and brought him into the light, who was covered with a deformed ſharp countenance, a deadly deformity, and gored with blood flowing from his freſh wounds.

Caſtor. But this ſtory pertaineth not to our purpoſe.

Pollux. Truly it doth, if you diligently mark theſe verſes, which ſet forth the cauſe of his wounds.

Caſtor. Shew me thoſe verſes, if thou haſt them.

Pollux. They are theſe which follow.

Aſmundus reports of himſelf, that a Spirit eat up his horſe & his dog, and afterwards began to devour him, & that he beat and wounded the Spirit.

Quid ſtupetis qui relictum me Colore cernitis?
Obſoleſcit nempe vivus omnis inter mortuos,
Neſcio quo Stygii numinis auſu,
Miſſus ab inferis Spiritus affluit
Sævis alipedem dentibus edit,
Infandoq; Canem præbuit ori,
Non contentus equi vel canis eſu,
Mox in me rapidos tranſtulit ungues,
Diſciſſaq; gena ſuſtulit aurem;
Hinc laceri vultus horret imago,
Emicat inq; fero vulnere ſanguis
Haud impune tamen monſtrifer egit,
Nam ferro ſecui mox caput ejus,
Perfodiq; nocens ſtipite Corpus.

Why are ye amaz'd to ſee me pale!
'Mongſt th'dead what's living needs muſt fail:
By what ſtrange warrant from black Hell,
A Spirit ſent, I know not, fell
With mereileſs teeth upon my Horſe,
And next my Dog without remorſe,
Devour'd: but not with Dog and Horſe
Contented, he on me the force
Of his ſharp nails try'd, hence did tear,
Part of this cheek, and one whole ear;
So my torn face doth look thus ill,
And all this blood appeareth ſtill.
But yet this monſtrous fiend from me,
I do aſſure you eſcap'd not free;
His head my ſword did from him take,
And's trunk to th'ground I fixt with ſtake.

Caſtor. I obſerve here, that *Aſmundus* did cut the head of the Spirit *Zazelus* or *Eurynomus*, and ſtruck and pierced his body with a club; what? have Spirits bodies, that may be ſeen and handled by men?

Pollux. *Corteſius* doth not deny, but that their natures may re-

receive the habit and covering of vegetable bodies, and be transformed in ſeveral kindes of ſhapes, whereby they can the more craftily and ſubtilly delude and deceive the improvident wits of men. *Baſilius Magnus* alſo teſtifieth the ſame, and witneſſeth, that they have bodies appropriate to themſelves, as likewiſe alſo have the pure Angels. *Pſellus* a Necromancer doth alſo report the ſame; and he alſo teacheth, That ſometimes they ſleep or reſt, and do change their places, and ſhew themſelves viſible to the ſences of men. *Socrates* aſſerteth, That a Spirit did ſpeak with him, which alſo ſometimes he ſaw and felt; but their bodies cannot be diſcerned to be different in ſex. But *Marcus Cherroneſius*, an excellent ſearcher into the natures of Spirits, writeth, That they have ſimple bodies, and that there doth belong a difference of ſex to compound bodies; yet their bodies are eaſily drawn to motion and flexibility, and naturally apt to receive every configuration. *For*, ſaith he, *even as the clouds do ſhew forth the apparition and reſemblance ſometimes of men, and ſometimes of every thing you conceive; ſo likewiſe do the bodies of Spirits receive various ſhapes as they pleaſe; by reaſon whereof they transform themſelves into the forms ſometimes of men, and ſometimes of women. Nevertheleſs this is not free to them all, but only to the fiery and aiery Spirits.* For he teacheth, That the Spirits of the water have more ſlow and leſs active bodies, which by reaſon of the ſlowneſs and ſoftneſs of that element, they do moſt eſpecially reſemble birds and women; of which kinde the *Naiades* and *Nereides* are, celebrated by the Poets. *Trimetius* teſtifies, That *the Devils do deſire to aſſume the ſhapes of men rather then any other form; but when they cannot finde the matter of the air convenient and befitting for that purpoſe.* And he ſaith, That *they frame ſuch kinde of apparences to themſelves, as the contrary humour or vapour will afford; and ſo they are ſeen ſometimes in the form and ſhape of a Lion, a Wolfe, a Sow, an Aſs, a Centaure, of a Man horned, having feet like a Goat:* ſuch as it is reported were ſeen in the mountain of *Thrungia*, where there was heard a terrible roaring.

The devils have bodies.

The Spirits cannot be diſcerned by ſex.

All Spirits cannot receive ſeveral ſhapes.

Caſtor. Porphyrius in *Euſebius*, in his fourth book of *Evangelical*

gelical Preparations, teacheth, That ſome of theſe are good Spirits, and ſome bad; but I have counted them to be all evil, Pollux.

Pollux. Then it ſeemeth that thou art not ſeduced with the aſſertions either of *Porphyrius*, or *Apuleus*, or *Proclus*, or of ſome other Plantonicks, which are mentioned in St. *Auguſtines* book of *The City of God*, 1, 2, and 3 Chapters, who alſo do affirm that there are ſome of theſe Spirits good; for *Euſebius* in the ſaid book and 6 Chapter; and St. *Auguſtine* concerning the ſame in his book of *The City of God*, the 9 Chapter and the 8, with very great and ſtrong Arguments do convince the Platonicks, that none of theſe *Dæmons* are good, but all evil; and that we do alſo approve of from their names, which are everywhere ſet forth in holy Scripture; for the Devil is called *Diabolus*, that is, flowing downwards: that he which ſwelling with pride, determined to reign in high places, fell flowing downwards to the loweſt parts, like the torrent of a violent ſtream, as *Caſſiodorus* writeth. And he is called *Sathan*, that is, an adverſary; who as St. *Jerome* teſtifieth, by reaſon of the corruption of his own malice, he continually reſiſteth, and is an adverſary againſt God, who is the chiefeſt good. He is called *Behemoth* in the 40 Chapter of *Job*, which ſignifieth an Ox; for even as an Ox deſireth hay, ſo he with the teeth of his ſuggeſtions, covereth to deſtroy the upright lives of ſpiritual men. And *Leviathan* in the ſame place, which ſignifies an addition, becauſe the Devil alwayes endeavours to adde evil to evil, and puniſhment to puniſhment. He is alſo called in *Revelation* 15 *Apollyon*, ſignifying a rooter out; for he rooteth out the vertues which God planteth in the Soul. He is called a *Serpent* in the 12 of the *Revelation*, by reaſon of his virulency. A *Lion* in the 1 Epiſt. *Peter* and the laſt Chapter, which roareth about ſeeking whom he may devour. He is called a cunning Workman *Iſa.* 55. becauſe by his malice the veſſels that are elected and approved. He is called, *Iſa.* 34. *Onocentaurus*, *Erynus*, *Piloſus*, *Syren*, *Lamia*, *Ulula*, *Struthio*. And by *David* in the 90 *Pſal.* an *Aſpe*, *Baſiliske* and *Dragon*. In the Goſpel *Mammon*, *the Prince of this world, and Ruler of darkneſs*. Caſtor.

There is no Dæmon good.

Why he is called Diabolus.

Sathan.

Behemoth.

Leviathan.

Apollyon.

A Serpent.

Caſtor. Why therefore have the Divines declared, That the Almighty hath given two kindes of Spirits unto men; the one good, the keeper and preſerver of their lives, the other evil, reſiſting the good: if they are all evil?

Pollux. The holy Doctors do underſtand by the good Spirit a good Angel, ſuch as we read *Raphael* was to *Tobias*, who bound the evil Spirit *Aſmodeus* in the wilderneſs of the furtheſt parts of *Egypt*, that he might be the more ſafe.

Caſtor. It had been more ſafe for every man to have been without the evil Spirits; what therefore was the will of the heavenly Father concerning them?

Pollux. That by the aſſiſtance of the good Spirits, we might couragiouſly wage continual war againſt the evil Spirits; but being clothed with the harneſs of righteouſneſs, like valiant ſouldiers we may gird our loyns with truth, and with the ſheild of faith reſiſt and fight againſt all his darts.

Caſtor. If we condeſcend unto this warfare of Spirits, it ſeemeth good to inquire whether the Devils have power of doing hurt, granted unto them by God; or whether of themſelves they can hurt as much as they pleaſe?

Pollux. If the laſt were true, who could compare the end of their hurting? but it is very manifeſt, that their authority from on high is of ſo great exiſtency, that *John* the Evangeliſt doubteth not to name the Devils the Princes of the earth. The devils are the Princes of the earth.

Caſtor. In what manner therefore do they hurt?

Pollux. Although they be moſt mighty and powerful Spirits, yet they can do no hurt unleſs it be by permiſſion; or, as *Damaſcenus* ſaith, *By diſpenſation.* And *Chryſoſtom* ſaith, *They have a limited power; for truly without the will of God, they cannot touch a hair of any mans head.* The Devil could not have deceived the Prophets of *Ahab*, if he had not received power from God; neither could he have brought any detriment upon *Job*, either unto his body or his goods, but by the power God had given him. In the 7 of *Exodus* the Magicians made Frogs and Serpents by the power of the Devil permiſſively; but Lice they could not bring forth, by reaſon of the greater power

power of God prohibiting them. Neither in the Goſpel could the Devils hurt the Swine until Chriſt had given them leave.

Caſtor. Therefore the Devil is not ſo much to be feared, but the Lord our God, that either he would not ſuffer him to rage againſt us; or if at any time by his own determinate counſel he let looſe his chains, that then he would defend and mercifully preſerve us.

Pollux. Thou ſayeſt well; for even as a wilde Boar is not to be feared if he be bound, and held with a ſtrong chain by a powerful ſtrong man, and who is able by his ſtrength to reſtrain the fierceneſs of the Boar; but the man is to be feared, and requeſted, that he would not let looſe the Boar: So alſo *Satan* is not to be feared, being bound with the cords of the Almighty; but the Almighty rather, who holdeth him with a cord, leſt at any time he ſhould let looſe his cord, for to execute his will againſt us.

The devils ſedicement where the word is not known.

Caſtor. We know that the Devils, after the incarnation of the Word, were called the Lords of the earth; but I wonder, where the Word is not yet incarnate, whether they have power alſo over men.

Pollux. If it pleaſeth God, they have very much; but take a demonſtration thereof, *Caſtor*, from the *Caldeans*, amongſt whom the Devil raged with ſo much power and dominion, that they made no eſteem of the true God, but worſhipped the elements. There needeth not a demonſtration of the *Greeks*; for the fury of the Devil did ſo much reign amongſt them, that by his Arguments, they accounted *Saturn* for a very great God, devouring their own proper Children; and *Jupiter*, an adulterer and father of all filthineſs, they named to be the father of Gods and men; *Bacchus*, the moſt wicked example of all ſervitude and bondage, they called a free father; *Venus* a ſtrumpet, they termed a pure virgin; and they worſhipped *Flora* an harlot, as a type or example of virginity. There is no man that is ignorant, that the *Egyptians* have been worſe then the *Greeks*, when they made peculiar Gods to themſelves, by the inanimate perſwaſions of the Devil: for one

one worſhipped a ſheep, another a goat, another a calfe; very many did worſhip hoggs, crows, hawks, vultures, eagles, crocodiles, cats, dogs, wolves, aſſes, dragons; and things growing alſo, as onyons, garlick, and thornes; as every one that is covetous of reading, ſhall finde in *Damaſcenus*, in his Hiſtory of *Joſaphat* and *Barlaas*, and in *Euſebius*, in the fourth book and firſt Chapter of *Evangelical Preparations*; neither do I account the *Hebrews* (who glory in being the off-ſpring of their father *Abraham*) to have been better then the former, when alſo by the inſtinct of the devil, after their coming up out of *Egypt*, with cruel hands they violently aſſaulted the Prophets and holy men of God, whom at length they alſo ſlew: that I may hold my peace, how diligently they have brought into their Religion the Gods, or rather Devils of the *Gentiles*.

Caſtor. I perceive by theſe thy aſſertions, that one Devil, and another Devil, hath been adored for Gods; for thou haſt now ſaid, That the *Greeks*, by the madneſs wherewith the devil poſſeſſed them, have made unto themſelves, *Saturn*, *Jupiter*, *Bacchus*, *Venus*, and *Flora*, for Gods; which *Lactantius* in his fourth book *De vera Sapientia*, alſo accounteth for Devils.

Pollux. Declare, I pray thee, the words of *Lactantius*.

Caſtor. Mark them; they are thus: *The ſame Devils are the gods of the Gentiles; but if any one will not believe theſe things of me, then let him credit* Homer, *who joyneth the great* Jupiter *to the great Devils; and the other Poets and Philoſophers do call them ſometimes Gods, and ſometimes Devils, whereof there is one true, and another falſe: for the moſt wicked Spirits when they are conjured, do confeſs themſelves to be Devils; but where they are worſhipped, they declare themſelves to be Gods, that they may thruſt men into errors, and draw them from the worſhip of the true God; through whom alone eternal death can be eſcaped.*

Pollux. It is expedient for me now to be more inquiſitive in this diſcourſe, whether there be power given to the Devils to foretell things to come? concerning which thing hitherto I have not been able to dart at the right mark;

for this queſtion ſeemeth ſufficiently doubtful unto me.

Caſtor. St. *Auguſtine* in his book *De Natura Damonum*, diſſolveth this *Gordonew* knot, and ſaith, That *the damned Spirits, being filled full of all manner of impiety and wickedneſs, do ſometimes challenge to themſelves power of foreſeeing things to come: becauſe in the ſenſe of their Aiery bodies, they have a far more ſtrong and prevalent power of fore-knowing, then men of earthly bodies can have; or becauſe of the incomparable ſwiftneſs of their aiery bodies, which wonderfully exceedeth not only the celerity of men and wilde beaſts, but alſo the flying of birds: by which means, they are able to declare things long before they come to be known; which we, by reaſon of the earthly ſlowneſs of our ſenſe, ceaſe not to wonder at and admire: or becauſe of the benefit of their continual life, they obtain this wonderful experience of things; which we cannot attain to, becauſe of the ſhortneſs of our momentaneous life, which is but as it were a bubble.*

The devils do foretel things to come.

Poll. This laſt aſſertion of S. *Auguſtine* ſeemeth unto me to be more true then the reſt, becauſe the Series of many years doth cauſe great experience.

Caſt. If any one ſhall deny theſe opinions of *Auguſtine*, as erroneous, *Damaſcenus* ſetteth a greater witneſs of theſe things, without all exception, before our eyes; who in his ſecond book of *Orthodox Faith* ſaith thus: *That the devils cannot foreknow things to come, for that belongs only unto God: but ſo much as they are able to know, they have from the diſpoſition of the celeſtial and inferiour bodies.*

The devils of themſelves can not foreknow things to come.

Poll. Why therefore do the devils ſo willingly and of their own accord undertake Prophecies, and to anſwer Oracles? What benefit have they from hence?

Caſt. Nothing, but that hereby they ſeek to get great eſtimation, and covet to be counted worthy of admiration, and to be adored in ſtead of Gods.

Why the devils deſire to be counted Prophets.

Poll. We know that the devil is the father of lyes, *Caſtor*: from whence we are pioufly to believe, that thoſe things which he foretelleth, he extracteth from his own lyes.

Caſt. Furthermore, the Prophet *Eſaias* ſaith thus: *Shew the things that are to come hereafter, and tell us, that we may know*

Iſa. 41.

that

that ye are gods. And the Apoſtle *Peter* alſo ſaith, *The prophecie came not in old time by the will of man, but holy men of God ſpake as they were moved by the holy Ghoſt.* a Pet. 1.

Poll. No man therefore will deny that they do ſometimes foretel things to come.

Caſt. No man, certainly: but for what cauſe that is attained to, *Chryſoſtom* doth moſt clearly teach, in theſe words: *It is granted,* he ſaith, *that ſometimes the devil doth ſpeak truth, that he might commend his own lying with rare verity: whereas, if he ſhould never tell the truth, he could deceive no man, neither would his lying ſuffice him to tempt with.* Thus far *Chryſoſtome.* Notwithſtanding, if he underſtand that he hath not grace granted unto him of himſelf to foretel the truth, he foretelleth things nevertheleſs; but *ſo obſcurely,* ſaith S. *Auguſtine, that he always layeth the blame of the things by him ſo foretold, upon the interpreter thereof. Porphyrius,* in his book of Oracles, although he be the greateſt maintainer of devils, and the moſt expert teacher of diabolical Arts, nevertheleſs he ſaith with the aforeſaid Doctors, that *the foreknowledge of things to come, is not only intricate to men, but alſo uncertain to the gods; and full of many obſcurities.*

Why the devils ſometimes tell truth.

The Oracles of the devils are uncertain.

Poll. Thou haſt ſaid, that the predictions of the devils are done in this manner, that they may gain authority to themſelves amongſt the credulous people, and be worſhipped inſtead of Gods: for what end do the evil ſpirits work Miracles?

Caſt. What is a Miracle, *Pollux?*

Poll. A new and unwonted accident, which cometh to paſs contrary to its courſe and cuſtom, and draweth men into admiration thereof.

What a Miracle is.

Caſt. But do they work Miracles?

The devils work Miracles.

Poll. They do: for whereby doſt thou believe that *Æſculapius* was honoured in his Conſecration for a god, but onely by the means of a Miracle, when he conveyed a Serpent from *Epidaurus* to *Rome?* What gave ſo great authority to *Juno,* but onely the working of a Miracle? when her Image of wood was asked by *Furius Camillus* whether it would be car-

ried to *Rome*, and it anſwered with a humane voice, *It would.* Alſo, from thence *Fortune* was made a goddeſs, becauſe her *Statua*, in the way to *Latium*, in the hearing of many people, not once, but oftentimes ſpoke with a humane voice. In the 8. Chapter of the *Acts* of the Apoſtles, we read of Miracles done by *Simon* the ſon of *Rachel*; and in *Exod.* 8. of the Magicians of *Pharoah*, who in the ſight of many people brought forth frogs and ſerpents, and turned the waters into blood. *Apuleus* doth teſtifie the power of men to be ſo great in Inchantments, that the devils do not only work Miracles by the means of men, but they are able alſo to ſubvert Nature, and with a Demoniacal Incantation, make violent ſtreams to ſtay their courſe, To turn the windes, To make the Sun ſtand ſtill, To break the courſe of the Moon, To lay impediments upon the Stars, To prolong the day, and to ſhorten the night; as *Lucanus* excellently ſheweth.

The Inchantments of the devils do ſubvert Nature.

Lucan.

Ceſſavere vices rerum, dilataq; longa,
Hæſit nocte dies, legi non parvit æther,
Terruit & præceps audito Carmine mundus.

The courſe of things did ceaſe, obſtructed light
Oppreſt, ſtuck faſt in duskie ſhades of night:
Amazed Skies their uſual Laws forbear,
The world was ſcorch'd when it her charms did hear.

And *Tibullus* of a certain Demoniacal Charm.

Tibullus.

Hanc ego de cœlo ducentem ſydera vidi,
Fulminis ac rapidi Carmine vertit iter,
Hæc cantu fundit q; ſolum maneſq; ſepulchris
Elicit, & tepido devorat oſſa rogo.
Cum libet hæc triſti depellit lumina cœlo,
Cum libet æſtivo convocat orbe nives.

Her have I ſeen draw down nights ſparkling eyes,
With a dead Palſie ſwifteſt ſtreams ſurprize;

Turn

Turn earth to water, from a deſart Tomb
Make the departed drowſie Manes come.
With Charmes ſhe'll muffle the ſad Skies in miſt,
In Summer Winters ſnow bring when ſhe liſt.

Caſt. I do not any more wonder that *Moſes* called God *Wonderful*, that he doth ſo connive at this ſink of wickedneſs, and moſt wicked ſeducers, that he granteth them power to act ſuch things ſo freely.

Poll. *Firmianus* excellently ſheweth why God doth ſo, in his laſt book but one *of the works of God, De opificio Dei*: for he ſaith, that vertue is not vertue, unleſs it have ſome like, in ruling whereof it may ſhew and exerciſe its power: for he ſaith, *As Victory cannot ſtand without Vertue, ſo neither can Vertue ſubſiſt without an Enemy; which Vertue no ſooner had the Almighty indued man withal, but he forthwith added unto him an enemy, leſt that vertue ſhould loſe its nature, being ſtupified with idleneſs.* He ſaith, that *a man cannot otherwiſe attain to the higheſt ſtep, unleſs he have alwayes an active hand; and that he ſhall eſtabliſh and build up his ſalvation with a continual warfare and contention: for God will not that mortal men ſhall come to immortal bleſſedneſs with an eaſie journey, but he muſt wreſtle and ſtrive with ſayls and oars againſt the author and inventor of all evils and errors, who cauſeth and worketh execrable things and miracles.*

Why God permitteth the devils to work Miracles.

Caſt. But ſometimes it cometh to paſs, that by reaſon of the ſubtil ſnares and ſtratagems of the devil, which he ſo craftily prepareth againſt us, and eſpecially againſt ſimple perſons, whom he intangleth with vain Religions, ſo that we cannot reſiſt him; or if we ſuppoſe our ſelves to be very able to withſtand him, yet nevertheleſs we ſhall be very much deceived by him; as we read he oftentimes did to the good, but almoſt fooliſh Paſtor, of whom *Tritemius* maketh mention.

Sometimes it comes to paſs, that the devil cannot be reſiſted.

Poll. But what happened to this good Paſtor, and whom then terme'ſt ſimple?

Caſt. *Tritemius* ſaith, *Inſomuch that he was not ſtrong in faith, therefore he made more account of the name of Saint Blaze, and at-*

An admirable piety of a ſwineherd.

attributed more power and cuſtody unto it, then unto the name of God, the beſt and greateſt good.

Poll. In what manner?

Caſt. He had in his walking-ſtaff, or Paſtoral Crook, a Schedule inſcribed with the name of St. *Blaze*; by the power and vertue of which ſtaff, he did believe his ſwine were ſafely defended from the ravening of the wolves: and he did attribute ſo great a Deity to that Schedule, that he would leave his herd of ſwine to feed in the fields alone: notwithſtanding, a certain time coming when the Paſtor was abſent from his flock, and a certain man coming in the mean time, ſaw the devil keeping them; and he asked him what he kept here, who is the worſt perſecutor of the ſalvation of men? He anſwered, *I keep theſe ſwine.* The other replied, *By whoſe command?* The devil ſaith, *By the fooliſh confidence the Paſtor: for he included a certain Schedule in his ſtaff, unto which he aſcribeth divine vertue, or to the inſcription of the name of St.* Blaze; *and now, contrary to his own law, he believeth that his hogs are thereby defended from the injury of wolves; inhering to me with a falſe ſuperſtition; where when he hath been by me called again and again, and hath not appeared, I have taken this cuſtody upon my ſelf, inſtead of St.* Blaze: *for I alwayes freely ſtand inſtead of God and his Saints: ſo alſo now moſt freely do I keep his ſwine for St.* Blaze, *that I may magnifie and confirm the fooliſh man in his vain confidence; and thereby I may ſeduce him ſo, that he may eſteem of this Schedule more then God.*

Poll. This is a pleaſant ſtory: but I do not wonder that the devil ſhould impoſe ſo much upon ſo ſimple a Paſtor, when he doth in many things prevail over the more wiſe, if they do fit themſelves to his opportunities; which the Church contradicteth.

Poll. But are all things wrought and brought to paſs by means of the devil, which men call Miracles?

Some Miracles are done naturally.

Caſt. No: for we muſt give unto Nature that which ſeemeth to belong unto her, who is ſaid to be the greateſt worker of Miracles; as that which we have experienced in the ſtone *Aſbeſtos*, which, as *Solinus* witneſſeth, being once ſet on fire, tan-

cannot be quenched: and the root *Baara*, described by *Josephus* in the history of *Jerusalem*, which he testifieth to be of the colour of a flame of fire, splendent and shining in the night; but so difficult to be taken, that it alwayes flies from under the hand of him that would take it, and deceiveth his eyes so long, until it be sprinkled with the urine of a menstruous woman: and when it is retained by this means, it may not be gathered or plucked up without danger; for present death followeth him that gathereth or plucketh it up, unless he shall be fortified with a Preservative about his neck, of the same root. For which cause, they who want the same root, do scarifie it round about; and having bound the root about with a bond, they tye the same to a dog, and suddenly depart away. Whereupon, the dog, too much endeavouring to follow after him, draweth up the root; and, as if the dog were to perform the turn of his Master, he forthwith dies; and afterwards the same root may be taken and handled without any danger to any man. And the same *Josephus* teacheth, that the same root is of such present force for expiations, that also those who are vexed and tormented with unclean spirits, are immediately delivered, if they carry this root about them. Notwithstanding there is nothing hindereth, but that Art also may imitate Nature in the working of Miracles; as we may read in *Aristotle*, of the Greek fire that would burn in water: of which the said Author, in his singular Treatise concerning this, hath described very many compositions. And concerning the fire which is extinguished with oyl, and kindled with cold water, when it is besprinkled over therewith.

Art sometimes imitateth Nature in working Miracles.

Poll. It sometimes happeneth that the devils do cloath themselves, sometimes in more slender, and sometimes in more gross habits, that thereby they may very much affright and molest men with horrible phantasies, and terrible sights; with Ghosts appearing in divers and several shapes and aspects. What, cannot we be fortified with any thing to force and compel them to flie from us?

Cast. *Origen*, in his book against *Celsus*, saith, That there is no

How the devils are to be driven away.

no way more certain, then the naming of JESUS *the true God.* For he ſaith he hath oftentimes ſeen innumerable ſpirits ſo driven away, both from the ſouls and bodies of men. St. *Athanaſius*, in his book *de variis Queſtion.* teſtifieth, that the moſt preſent remedy againſt the infeſtation of evil ſpirits, is the beginning of the 67 Pſalm, *Let God ariſe, and let his enemies be ſcattered. Cyprian*, in his book *Quod idola dii non ſint*, commandeth that the devils ſhould be conjured away by the true God. Some men have declared, that Fire, which is the moſt holy of all elements, and the Creed, and alſo the inſtrument whereon the fire was carried, were very profitable for this purpoſe: from whence, in their ſacrifices about the ſepulchres of the dead, they diligently obſerved the uſe of lights: or elſe from thence that *Pythagorus* did determine, that God could be in no wiſe truly worſhipped without lights burning. Some others do binde ſwords for this intent and purpoſe, taking the ſame out of the 11 Ode of *Homer*, where he writeth, that *Ulyſſes*, when he offered a ſacrifice to his mother, had a ſword drawn preſent by him, wherewith he expelled and drove away the ſpirits from the blood of his ſacrifice. And in the ſixth of *Virgil*, when the Sybil led *Æneas* into hell, ſhe ſaith thus:

The Spirits fear Swords.

——— Procul, O procul eſto profani,
Tuq; invade viam, vaginaq; eripe ferrum.

Hence, hence, all ye prophane! do thou invade
The way, and from it's confinement take thy blade.

Philoſtratus writeth, that he compelled *Apollonius*, a ſpirit, obvious to him and his companions, to fligh, with contumelies and direful imprecations; that the viſion making a noiſe, and with great horror vaniſhed away from them. Very many do much commend a Perfume of Calamint, Piony, Mint, Palma Chriſti, and Parſley, to be uſed in this caſe. Many do keep preſent with them Red Coral, Mugwort, Hypericon, Rue, or Vervin, for this purpoſe. Some do uſe for this buſineſs the tinkling

tinkling of keys, ſounding of conſecrated bells, or the terrible ratling of Armour.

Poll. I have ſometimes heard from our Elders, that they made them Sigils inſcribed with Pentagones; by vertue whereof, the ſpirits might be expelled and driven away. What ſayſt thou to theſe? Characters do drive away Spirits.

Caſt. Averroës writing againſt *Algazelus*, affirmeth ſuch things to be almoſt nothing worth, unleſs to them that have confederated with the ſpirits. If therefore *Averroës* ſaith the truth, how then can the devils kingdom ſtand, divided againſt it ſelf? Characters avail not.

Poll. But we read that *Solomon*, a ſingular man with God, did make ſuch Sigils.

Caſt. We do read truly that *Solomon* did make them; but it was at ſuch time, when he worſhipped Idols, and not when he was in the ſtate of ſalvation. *Tertullian* offereth a more certain Antidote then all the former, and exhorteth us, as *Job*, the moſt ſtrong champion of God, to fight againſt all the aſſaults of temptations: he admoniſheth us to be clothed with the ſilken garment of Honeſty, the purple-robe of Modeſty and Shamefac'dneſs, and the cloak of Patience: and he perſwadeth us to meditate upon all thoſe things which the devil doth deviſe and invent, to overthrow our integrity; that his falling may be proved the glory of our conſtancy, and that we be willing conſtantly to war againſt all machinations, which are permitted by God for this end. And the Prophet *Jeremiah* teacheth the ſame, in theſe words: *The Lord of hoſts is the approver of the juſt.*

D. *Maximus*, in his book *de charitate*, commandeth us to binde and kill the devils. He ſaith we do then binde them, when by diligent obſervation of the Commandments of God, we do diminiſh and quaſh thoſe affections that do boyl up in us: And we are ſaid to kill them, when we ſo truly mortifie our luſts, that we cut him off from all occaſions of accuſing; ſaying with the Prophet, *Depart, O homicide, the Lord the ſtrong warrior is with me: thou ſhalt fall, and ſhalt be vanquiſhed from me for ever. Olympiadorus*, 10. *cap.* when he in-

terpreteth the Eccleſiaſtical Hiſtory, ſaith, That *all ſenſual appetites are to be ſhut out, and excluded, ſo that the devil may not be admitted, neither by the allurements of the eyes, nor by itching ears, nor by the petulancie and frowardneſs of a hurtful tongue*: for this he accounteth to be the moſt abſolute ſeal againſt the power of the devils. Some do admoniſh us, in our going forth to war againſt the devil, to uſe two ſorts of weapons: the one is pure Prayer, which may raiſe up our affections unto heaven; and true and perfect knowledge, which may communicate and fill our underſtandings with wholeſom doctrines, and may ſuggeſt unto us what we are to pray for, that we may pray ardently, according to St. *James*, and not doubtingly. In the Prophecie of *Iſaiah*, and the Epiſtles of St. *Paul*, we may finde the ſame things; *Iſa.* 59. *Eph.* 6. and 1 *Theſſ.* 5. which may be as a remedy againſt vain Ghoſts, that they may be expelled.

We are to fight againſt the devil with two ſorts of armour.

Poll. For a remedy againſt Ghoſts? Doſt thou conceive that a Ghoſt is divers and different from a ſpirit?

Caſt. I know not truly what I may think hereof: for flowing in ſo ſpacious a ſea of many opinions, I am ſo led in doubt, that I cannot eaſily attain to a certain Port of judgement: for there are ſome which do ſuppoſe that theſe Ghoſts are devils, by reaſon of the great fear and terror wherewith they ragingly moleſt men by night in their houſes; and ſometimes for their innate nature do do hurt. There are others that do believe theſe Spirits are deceitful fantaſies, deceiving thoſe that are of evil belief, who by their fallacious viſions and imaginations do deceive and frighten the inhabitants in their houſes: and do deny that they are Spirits indeed, becauſe the Spirits have a body without hands and feet; wherefore they can hurt no man, nor make any tumult: being ignorant that the Angel (who alſo hath a body without hands and feet) did carry *Habakkuk* with his whole dinner, by the hair of his head, into *Babylon*, and afterwards brought him back again, and ſet him in his own place; neither conſidering that the Spirit of the Lord, alſo without a body, ſnatched up *Philip*, and carried him to *Azotus*: that I may forbear to

ſpeak

ſpeak concerning a certain incorporeal Spirit, which did ſo diſquiet the houſe of my Grandfather, that by the ſpace of almoſt thirty years he cauſed it to be uninhabitable, unleſs it were when a Lamp was burning therein; neither did that then ſufficiently quiet the ſame: for going out of the houſe, they did ſo molest them with ſtones from above in the ſtreets, that they would caſt out of their hands the hearts of Pine-trees, which they uſed for torches. Concerning the Ghoſt that haunted the houſe of *Anthenodorus* the Philoſopher, and the tumultuous ſpirit of *C. Caligula*, there may more be ſpoken: but thou haſt underſtood the relations of them already in the foregoing diſcourſe. From all which, we may eaſily convince the opinions of thoſe, who deny that the Spirits can walk, or make any motion; but of how much truth we may hold the aſſertions of them, who do ſuppoſe that theſe tumultuous Spirits are neither devils, nor phantaſms, but the ſouls of the dead, now hearken unto.

Poll. Are there they who are of that opinion?

Caſt. There are they who are of both opinions: for they do declare that theſe are the ſouls of them who have departed from their bodies laden and clogged in their ſins; which are therefore heard to be more or leſs turbulent in houſes, according as they have any ſenſible ardent ſpark of that ſin more or leſs; ſo that except in the mean time they are expelled and driven away from thence, or expiated by Alms or Interceſſions, they are compelled to a certain bound of liberty, wandering thereabouts in expectation of the laſt Judgement.

Poll. Wherefore?

Caſt. Becauſe I believe that the ſouls of them which ſleep in Chriſt do live with Chriſt, and do not wander about the earth; and the ſouls of them who are oppreſſed and burdened with the grievous weight of their ſins, ſince they are the members of Satan, are bound with Satan in the chains of darkneſs, expecting judgement in hell. *Lactant.* of the ſouls of the dead.

Poll. But *Firmianus*, a Writer of no mean judgement, thinketh the contrary, in his Book which he hath written *de Divino premio.*

Caſt. How is that?

The opinion of *Firmianus.*

Poll. Theſe are his words: *Let not any man conceive that the ſouls of the dead are judged immediately after death: for they are all detained in one common cuſtody, until the time ſhall come, wherein the Almighty Judge ſhall make examination and inquiſition of their deeds. Then they who ſhall be found righteous, ſhall receive the reward of immortality; but they whoſe ſins and wickedneſs ſhall then be detected, ſhall not ariſe again, but ſhall be incloſed with the wicked in darkneſs, and deſtined to eternal puniſhments.*

Caſt. St. *Auguſtine* ſubſcribeth to *Lactantius* in his *Enchiridion*, ſaying, *That the time which is interpoſed between the death of mankinde and the laſt reſurrection, containeth the ſouls in ſecret hidden receptacles, where every ſoul receiveth condigne reſt or miſery, for the good or evil which he did in the body while he lived.*

Poll. Neither doth St. *Ambroſe* diſagree from this: in his ſecond book of *Cain* and *Abel*, he ſaith, That *the ſoul is looſed from the body, and after the end of this life, is ſuſpended to the ambiguous time of the laſt judgement.*

Caſt. So alſo ſome have declared, that the ſoul of *Trajanus Cæſar* did wander about; but the ſoul of St. *George* was freed from ſuch ſuffrage.

Poll. Thou haſt even now ſpoke, and that truly, that ſpacious is the ſea of various opinions concerning theſe Spirits; for ſo indeed it is: but what Port thou toucheſt at, I deſire thee it may not ſeem troubleſom to thee to tell me: for I am not as yet ſatisfied of the certainty hereof by our diſcourſe.

Caſt. That which thou deſireſt, I conceive to be this: I hold that theſe tumultuous Spirits are meer images of Satan; which are not to be feared, neither is there any credit to be given to their anſwers: and are in no wiſe the ſouls of the dead, which either live with Chriſt, if they have done well; or elſe are bound in chains with Satan, if they have done evil.

Poll. It remaineth that we ſift out this, *Caſtor*: for it happeneth.

peneth now ſometimes, that my father appeareth to me in my ſleep; perhaps that may alſo ſeem unto thee to be a Spirit.

Caſt. It may ſeem ſo: but I will not in any thing contradict thee beyond Reaſon: of my ſelf I will adde nothing; but at leaſtwiſe I will annihilate thy opinion with the aſſertions of St. *Auguſtine.*

Poll. What aſſertions are thoſe?

Caſt. In his 11 Book, which he intituleth *De mortuorum cura*, he offereth them as a means, ſaying, *Humane infirmity doth ſo believe of himſelf, that when he ſeeth any one that is dead, in his ſleep, he ſuppoſeth that he ſeeth the ſoul of that dead perſon; but when he dreameth of any one that is alive, he then is out of doubt, that neither his ſoul nor his body, but the ſimilitude of the man appeared unto him: As if they could be ignorant, that the ſouls of dead men do not appear unto them in dreams, but only the ſimilitudes of the perſons deceaſed.* And he proveth both theſe to be done, by two examples which were at *Mediolanus*; whereof the firſt he ſheweth to have been the image of a certain father that was dead, who appeared to his ſon, admoniſhing him that he ſhould not pay again a debt to an unjuſt Creditor, which the father had paid him before: for he ſaith the Caſe was thus: The father had paid a debt to a certain Creditor, which after the death of the father, the Creditor endeavoured by force to recover the ſame again of his ſon, who was ignorant of the payment thereof: to whom the image of his father appeared when he was ſleeping, and ſhewed him where the Writing was hid. Whereupon, the ſon awakening from his ſleep, ſought for the Paper in the place he was directed, and found it, and thereby overthrew the malice of his deceitful Creditor. The ſecond example is, whereby the ſame St. *Auguſtine* ſheweth that the living do appear to the living, in their ſleep: for he ſaith, That *Eurologius* the Rhetorician, profeſſing the Rhetorick of *Cicero* at *Carthage*, he found a difficult and obſcure place that was not declared to him; ſo that waking and ſleeping he vexed himſelf by reaſon of his ignorance: but, in a certain night, the image of *Aurelius Auguſtine* appeared to him, and taught

him

him in what manner the dark and difficult place was to be underſtood.

Poll. *Auguſtine* doth therefore conclude, without doubt, that they are not ſouls.

Caſt. He doth ſo conclude: and the greater to ſtrengthen ſuch his judgement, he addeth, That if the ſouls of the dead have any intereſt or counſel in the affairs of the living, he undoubtedly knew, that his own pious mother did not deſert him, not for one night, but when ſhe was living, followed him both by ſea and land: neither did he at any time ſuſtain any anguiſh of heart, but comforted his ſorrows. And that this may not ſeem too hard a ſpeech, the preſident of Chriſt teacheth, that they do not erre, who affirm that the good Angels, by the appointment of God, and Divine diſpenſation, do ſometimes come to, and viſit men, both living and ſleeping, and ſometimes to the place where ſouls endure puniſhment: notwithſtanding, it is not unto all, but only unto thoſe who have ſo lived, that God ſhall judge them worthy of this mercy; or unto thoſe upon whom, without any reſpect unto their deſerts, God will be pleaſed to glorifie his unſpeakable mercy; that by the prayers of the living they may obtain pardon of their ſins, and deliverance from the priſon of torments.

Poll. I have ſometimes read, that the ſame St. *Auguſtine* did write, that it is better for a man to doubt of ſecret things, then to contend about things uncertain.

Caſt. That is certainly true; neither doth he declare himſelf to be an offence to thoſe who do leave all theſe things to the unſearchable judgements of God, and labour not to finde out the ſecrets thereof.

Whether the devils work Miracles really, or not.

Poll. Becauſe I have eaſily underſtood thy anſwers hitherto, I will not deſiſt till thou haſt fully reſolved me concerning this ſubject. I deſire therefore to know whether all Miracles which the devils perform, are done really, or imaginary phantaſies.

Caſt. That they perform many things really, and many things only ſeemingly, we have already manifeſted out of the

the Writings of St. *Auguſtine*. For that great Prelate of the Chriſtian Church, writeth, in the 11 Chapter of his book *de Trinitate*, That *it is a very eaſie thing for the wicked Spirits, through the aiery ſubſtance of their bodies, to perform many things which ſeem wonderful (to the ſouls that are oppreſſed with earthly bodies) to be done.* He alſo ſaith, That *earthly bodies may be ſo qualified with art and exerciſe, that in publick Theaters they may perform ſuch wonderful things, that thoſe who never have ſeen them will not believe them, but that they were done by the aſſiſtance of the devil and his miniſters, to make their bodies of ſuch an aiery element, that the fleſh wonders at.* Or elſe, which is much, he ſaith alſo, That *they do contrive with occult inſpirations, forms, and fantaſies of images, to delude humane ſenſe; wherewith, waking or ſleeping, they may be deceived.* Thus far *Auguſtine*. But, if thou wilt, I will produce alſo another witneſs without exception, *Pollux*.

Poll. I would have thee tell me who that is.

Caſt. Albat Tritemius, in his third Queſtion to St. *Maximus Emilianus*, which is ſpoken of before, ſaith thus: *The devils, amongſt unfaithful people, do ſeem to raiſe up the dead to life, and to ſhew miracles to curious men, that they might as it were ſwallow them up with error inſtead of miracles; and are altogether pertinacious and obſtinate: but they cannot truly and really raiſe up the dead, but do variouſly deceive the ſenſes of men, ſhewing them feigned reſemblances of the dead. For it is certainly manifeſt, that the devils can do all things, but only in a falſe ſimilitude of holy miracles in truth.* The devils cannot really raiſe the dead.

Poll. Some ſay that the devils are obedient to wicked men, becauſe of the ſimilitude of their malice. How ſeemeth that to thee?

Caſt. It ſeemeth to me, that they are obedient to evil men, but not to all men.

Poll. But to whom?

Caſt. To thoſe certainly with whom they have contracted and made compacts and covenants; as thoſe women which they call *Pythoniſts* are accounted, who have vowed themſelves by promiſe unto him.

Poll.

Poll. But although they are compelled to be ſo ſerviceable unto them, yet is this ſervice true or feigned?

Caſt. It is feigned, certainly: for they are ſubſervient unto men of their own accord, and genuine wo k, that they may deceive them, and allure them to themſelves. Although we do not deny that their ſervice is ſometimes true, but only towards thoſe men, whoſe faith in the Lord Jeſus Chriſt, by the merit of his holineſs, hath cauſed them to be acceptable, and friends unto him. And that *Lactantius* alſo teſtifies, in theſe words, in his ſecond book *De origine Erroris*, and 16 Chapter, That the devils do fear the juſt, that is, thoſe that worſhip God, in whoſe Name they are conjured to depart out of bodies, and with whoſe words they are beaten as it were with ſcourges: and they do not only confeſs that they are devils, but do declare their names: neither can they lye unto the juſt. And the ſame *Lactantius* in his fourth book *De vera Sapientia*, Chap. 27. ſaith, That it is neceſſary that they who are of the true Chr ſtian Religion, ſhould know the courſe and order of the devils, and underſtand their ſubtilty, and reſtrain their force, and conquer and ſubdue them with ſpiritual weapons, and force them to obey them.

Poll. I am now by thee ſufficiently informed of all things which I have hitherto deſired to know; wherefore I ſhall not any further trouble thee with my Queſtions, or rather Riddles, but leave thee to thy own occaſions.

Caſt. Neither have I counted my ſelf idle in anſwering thee: but let the uſe thereof yield us each to other an equal recompence. Farewel therefore.

Poll. And thee alſo.

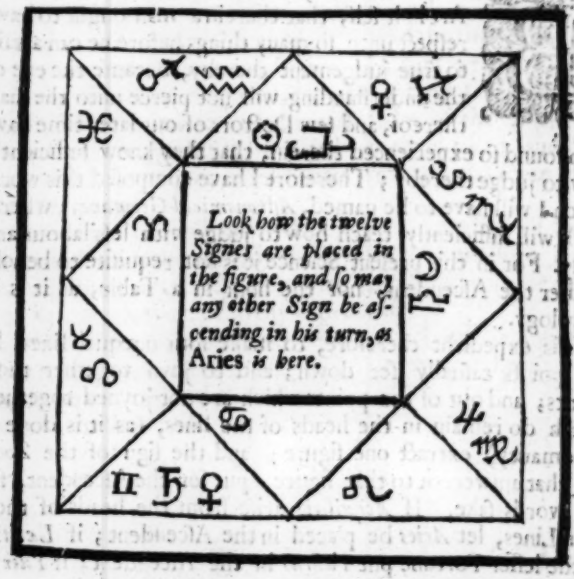
GERARD

GERARD CREMONENSIS OF ASTRONOMICAL GEOMANCY.

BEcause Astronomy is so transcendent and subtil an Art in it self, that therein a man ought to have respect unto so many things before he can attain to true judgement thereby, because the eye of the understanding will not pierce unto the half thereof, and few Doctors of our later time have been found so experienced therein, that they know sufficiently how to judge thereby; Therefore I have composed this work, which I will have to be named, *Astronomical Geomancy*; wherein, I will sufficiently teach how to judge with less labour and study. For in this present Science it is not requisite to behold neither the Ascendent, nor the hour in a Table, as it is in Astrology.

It is expedient therefore, to make four unequal lines, by the points casually set down; and to joyn together those points; and out of the points which are not joyned together, which do remain in the heads of the lines, (as it is done in Geomancy) extract one figure; and the sign of the *Zodiack* that answereth to that figure, put for the Ascendent, for the words sake. If *Acquisitio* arise from the heads of those four Lines, let *Aries* be placed in the Ascendent; if *Letitia*, or the lesser Fortune put *Taurus* in the Ascendent; if *Puer* or *Rubeus*, place *Gemini*; if *Albus*, *Cancer*; if *Via*, *Leo*; if *Conjunctio* or the *Dragons Head*, *Virgo*; if *Puella*, *Libra*; if *Amissio* or *Tristi-*

tia, Scorpio; if the *Dragons Tail, Sagittary*; if *Populus, Capricorn*; if *Fortuna major, Aquary*; if *Caput*, then put *Pisces* for the Aſcendent. Afterwards in the ſecond Houſe, let that ſign be placed which immediately ſucceeds the other. In the third Houſe the third Sign, and ſo place the reſt in order until you come unto the end of the Signes; and make one ſquare figure divided into twelve equal parts, and therein place the Signs in order, as it is in Aſtrology, and as you may finde them in this figure: neither are we here to regard the * witneſſes, or * Judge, or any other thing which belongs to Geomancy; but only the ſixteen Figures, that by them we may have the twelve Signs, to which they agree; and obſerve the manner of the Figure as it is here placed.



Afterwards it is requiſite to make four Lines by courſe for every Planet, by points caſually pricked down; and likewiſe for the *Dragons Head*, as you have done for the Aſcendent, and divide thoſe points by twelve; and that which remaineth above twelve, or the twelfth it ſelf, if a greater number doth not remain, retain, and the Planet for which the projection was made, place in that Houſe of which the ſuperabounding number ſhall be; that is, if there remain twelve, let the Planet be placed in the twelfth Houſe; if ten, in the tenth Houſe; if one, in the firſt Houſe; if two, in the ſecond Houſe; and ſo of the reſt. And you ought alwayes to begin from the *Sun*, and afterwards from the *Moon*, then from *Venus* and *Mercury*, and from *Saturn*, *Jupiter* and *Mars*, and the *Dragons Head* and *Dragons Tail*; but you muſt alwayes take heed, that you do not make a queſtion in a rainy, cloudy, or a very windy ſeaſon, or when thou art angry, or thy minde buſied with many affairs; nor for tempters or deriders, neither that you may renew and reiterate the ſame Queſtion again under the ſame figure or form; for that is error.

Queſtions of the firſt Houſe.

IF you are deſirous to know concerning the life of any man whether it ſhall be long or ſhort, behold the Lord of the Aſcendent, who if he be in ſtrong Angles, it ſignifies long life; in ſuccedents, a middle age; and in cadent Houſes, a ſhort life; and if he be in ſtrong Angles, he ſignifies greater years; if in Succedents, meaner years; if in Cadents, leſſer years. The leſſer years of *Saturn* are thirty, the meaner are forty four years, and the greater fifty eight. The leſſer years of *Jupiter* are twelve, the meaner years forty, and the greater accordingly are forty ſeven. The leſſer years of *Mars* are fifteen, his means years forty, and the greater years forty ſeven. The leſſer years of the *Sun* are nineteen, his mean years forty five, and his greater years eighty two. The leſſer years of *Venus* are eight, her mean years forty five, and her greater years eighty two. *Mercury*'s leſſer years are twenty, his

means years forty nine, and his greater years eighty. The leſſer years of the *Moon* are fifteen, her mean years thirty nine, and her greater years a hundred and seven. And alſo look if *Mars* or *Saturn* ſhall be in the firſt Houſe, and the Lord of the eighth with them; and if the *Sun* ſhall be in the eighth, the Querent ſhall not live: likewiſe if the Lord of the Aſcendent ſhall happen to be void of courſe, and *Mars* be in the eighth, the Querent ſhall not live; but if the *Sun* and the *Moon* ſhall be in conjunction in the ſeventh Houſe, and *Venus* in the ſecond, he ſhall live well.

The accidents of the nativity are likewiſe to be conſidered. If you finde *Saturn* or *Mercury* in the firſt, * he is fooliſh and talkative; if it be *Mars* and *Mercury*, he will not be ſervile, but a wrangler and ſcoffer; if the *Sun* and *Mercury*, he will be a ſpeaker of truth; and if the *Sun* be in *Aries*, he will apply himſelf to learn whatſoever he ſhall hear; if *Venus* be in the ſeventh, he will be luxurious; and if *Saturn*, *Mercury* and *Venus* be in their fall, he will be a Sodomite; if the *Sun* and *Venus* be in the tenth, and the *Moon* in the firſt, he will be very liberal; if *Venus*, *Mercury* and the *Dragons Head* be in the firſt, he will be covetous; if the *Moon* and *Mars* be in the firſt, he will be ſubject to great bondage; and if *Mars* be Lord of the nativity, he will be rich, and an evil ſpeaker, and litigious; and if the *Sun* be in the firſt, he will be envious, having a fair body, not very lean, nor very fat; and if *Venus* be in the firſt, he will be white and fair; if *Mercury* be in the firſt, he will not be ſtable, but always in motion; but if the *Moon* be found there, it denotes him to have a graceful face, breſt and arms; if *Saturn* be there, the man will be black and filthy; if *Jupiter*, he will have a round face, a fair forehead, a ruddy complexion mixt with a little white. If you would know his office or art: if the *Moon* be in the ſeventh with *Saturn*, or in the fourth, or in the tenth, or in the firſt, it is not good for him to build any houſe in a City, nor to build a ſhip, neither is it good for him to be a tiller of land, or to dreſs vines, or plant trees; but to be imployed about ſome office belonging to the water, or concerning marriages, or

to

to be a Post or a Messenger; neither let him apply himself much to his master, because he shall gain no repute from him: if the *Moon* be in the fifth or third, it will be good to him; in the seconds, eighth, sixth and twelfth, neither good nor evil.

Jupiter signifies Bishops, Prelates, Nobles, Potentates, Judges, Wise men, Merchants and Usurers.

Mars signifies Warriors, Incendiaries, Homicides, Physicians, Barbers, Hangmen, Gold-Smiths, Cooks, furnaces, and all fireworks. And if *Mars* be in strong Signes, he will be poor and die in captivity, unless he put himself in arms with some souldier or vassal.

The *Sun* signifieth Emperors, Kings, Princes, Nobles, Lords, and Judges.

Venus signifies Queens and Ladies, Marriages, Communications, Friendship, Apothecaries, Taylors, and such as make Ornaments for Playes, sellers of Cloth, Jesters, Vinthers, Players at dice, Whores and Robbers.

Mercury signifies Clerks, Philosophers, Astrologers, Geometricians, Arithmeticians, Latin writers, and Painters, and all subtil Artists, as well men as women, and their Arts.

Concerning the intention of the Querent, look into the Sign ascending, and his Lord; and where you finde the Lord of the Ascendent, he comes to inquire about something pertaining to that House; and if the *Sun* be Lord of the Ascendent, his Question is concerning fear which he is in of some man; if *Venus*, he enquireth of Arts, that he may know some proper Arts, or he enquireth concerning things belonging to women. If *Mercury* be Lord of the Ascendent, he seeketh after something that is lost, or enquireth concerning some infirmity. If the *Moon*, he seeketh also for something lost, or enquireth about sickness, or some disease in his eyes. If *Saturn* be Lord of the Ascendent, he enquireth about some sickness, or concerning a Prince; and keepeth silence, but hath some great grief, or anguish in his heart. If *Jupiter* be Lord of the Ascendent, his Question is concerning some infirmity, or restitution, or for some office which he desireth to have. If *Mars*, he enquireth for some fear, or of an enemy, death, sickness, riches, or substance.

Questions

Queſtions of the ſecond Houſe.

IF you would be informed concerning the ſubſtance of any man whether he ſhall be rich or not, behold the Lord of the ſecond, which if he ſhall be with a good Planet, and a good Planet likewiſe in the ſecond, he ſhall be rich; but if the Lord of the ſecond be joyned with evil Planets, and an evil Planet ſhall be in the ſecond, he ſhall be poor.

If you would know whether you ſhall have again a thing lent, or not, look if there be an evil Planet in the ſecond, and diſagreeing with his Lord; then he that detaineth the thing lent, will not willingly render back the ſame: but if there be a good Planet in the ſecond, and agreeing with his Lord, it ſhall eaſily be recovered; and if the Lord of the ſecond be exalted and be evil, or if an evil Planet be with him in the ſecond, or if the Lord of the ſecond be exalted, he which keepeth the thing depoſited, will not willingly reſtore the ſame, but he ſhall do it whether he will or not. And if an evil Planet be in the ſecond, it's to be recovered: but if *Mercury* be in the ſecond, ſo that he be his Lord, and bringeth contrariety, then it ſhall be recovered; and if a good Planet be in the ſecond Houſe, he ſignifies recovery, although he be the Lord thereof.

Mark therefore the concord and diſcord of the Planets: the *Moon* and *Jupiter* are friends, the *Moon* and *Mars* enemies; *Mercury* and the *Sun* are friends, *Mercury* and *Venus* enemies; *Venus* and *Jupiter* are friends, *Jupiter* and the *Moon* are enemies.

The Planets are ſaid to be friends, when they agree in one nature and quality, as *Mars* and the *Sun*, becauſe both their natures are hot and dry; *Venus* and the *Moon* do agree in cold and moiſture: or when Planets do agree in ſubſtance and nature, as *Jupiter* and *Venus* are friends: or when the Houſe of one is the exaltation of another, or on the contrary.

Queſtions of the third Houſe.

IF that you deſire to know, how many brethren a man hath, ſee the Lord of the third, and it is to be held, that to ſo many Planets as he is joyned, ſo many brethren the Querent hath;

hath; and the Maſculine Planets ſignifie brethren, and the female Planets ſiſters; and note, That *Saturn* and *Mars*, the *Sun*, *Jupiter*, & the *Dragons Head*, are maſculine; but the *Moon*, *Venus* and the *Dragons Tail* are fœminine: but *Mercury* is promiſcuous, ſometimes maſculine, and ſometimes fœminine: he is maſculine when he is joyned to maſculine Planets, or when he is in a maſculine quarter of the *Zodiack*; and he is fœminine, when he is joyned to fœminine Planets, or when he is in a fœminine quarter of the *Zodiack*.

Queſtions of the fourth Houſe.

IF thou wouldſt know whether it be good for thee to ſtay in any Land, City, Village, Territory, or Houſe, or not, behold the Lord of the Aſcendent of the fourth, and of the ſeventh; and if the Lord of the fourth be in the ſeventh, and be good, and the Lords of the firſt and the tenth Houſe be good, and with good Planets, then it is good for thee to continue in that place wherein thou art. And if the Lord of the ſeventh be with a good Planet, and the Lord of the fourth with an evil Planet, then it is not good for thee to abide there, becauſe if thou doſt continue there, thou ſhalt ſuffer many loſſes, and have evil reports raiſed on thee in that Country.

But if thou wouldſt know when any one that is abſent will return, behold the Lord of the Aſcendent; and if you finde him in any one of the four Angles, he will return in that year; and if he be not in an Angle, then ſee how far he is diſtant from the firſt Angle; for ſo long he will ſtay, and ſo many years as there be Houſes.

If you would be informed of the dearth or plenty of things, behold the ſtrong Houſes, the Succedents and the Cadents; for the ſtrong Houſes ſignifie dearth and ſcarcity, the Succedents a moderate ſeaſon, neither too dear, nor too cheap, the Cadents ſignifie plenty and profitableneſs of things. Conſider alſo the Planets, and their places, which if they be in ſtrong Houſes, the things which are ſignified by thoſe Planets will be rare: and note, That *Saturn* doth ſignifie fields, vines, and inſtruments to work in fields, and leather, and of fruits, corn, acorns, oak-apples, and pomegranates. *Jupiter*

hath

hath oyl, honey, silk-wormes, cloth, wine, and grass, and things that are odoriferous. *Mars* signifies wine, and flesh, and especially hogs, wars, and armour, and such things as belong thereunto, and red garments. The *Sun* hath signification of wheat, and wine, purple colours, and cloth, and all things that are assimulated unto gold, horses and birds, such as hawks and falcons. *Venus* doth signifie fatness and grapes, figs and dates, fish and pastimes. *Mercury* hath barley, millet, grain, money, and quicksilver. The *Moon* signifies oats, milk, cheese, fire and salt, cows, rams, hens, and silver, and accordingly plenty and scarcity of them.

Questions of the fifth House.

IF you would know whether a woman be with Child, or whether she will have any children, or not, look if the Lord of the Ascendent be in the seventh, or the Lord of the fifth in the first, or the Lord of the first in the fifth, or if the Lord of the fifth be in the seventh, or if the Lord of the seventh be in the fifth, or the *Moon* with them; or if good Planets be in the first, or the fifth, or with the Lord of the fifth, or ✶ R. in Angles, she is with child, or may have children; but if you finde none of them, but evil Planets in the same places, she neither is with child, neither will she have any children: and if there be both good and evil Planets in the said places, then happily she may have children, but they will not live; but if *Cancer*, *Scorpio* or *Pisces* shall be in the first or fifth House, she may have children; but if *Leo* and *Virgo* be there, she is not with child, neither shall she ever have any children; or if the Lord of the fifth shall be in them Houses.

And if you would know, within how many years she shall have children, look where you finde the Lord of the fifth; for in that year she shall have issue; if he be in the first, in the first year; if in the second, in the second year; and so you may number unto the twelfth House. And if mean Signes be in the Ascendent, she that is with child hath twins in her wombe, which will live, if a good Planet be in the first; and if an evil Planet, they will die; and if there be one good and another evil, one shall live, and another die; and if

a mean Sign ſhall be aſcending, and *Mars* in that Sign, the mother ſhall die, and not the child; if *Saturn*, both the mother and child ſhall die; and if the *Dragons Tail* be there, it's poſſible they will both die; but the infant ſhall not eſcape: and if the *Dragons Tail* be ſo in the firſt, and the tenth Houſe fallen, the mother ſhall die; likewiſe if *Mars* and the *Moon*, or *Mars* and *Saturn* be in the firſt, ſeventh or tenth, the mother ſhall die.

Whether the party with child ſhall miſcarry or not. Conſider if a moveable Sign be aſcending, becauſe if it be ſo, ſhe will miſcarry.

If you would know whether a woman ſhall bring forth a man-child, or a woman-child; behold the Aſcendent and his Lord, which if he be maſculine, and in a maſculine Sign, or in a maſculine quarter of the Figure, it is a male-child; but if the Lord of the Aſcendent be feminine, and in a feminine Sign, or in a feminine quarter of the Circle, it will be a woman child; and ſo you ſhall conſider alſo of the *Moon*. Conſider alſo if more of the Planets be in maſculine Signes, then it will be a male-child; and if many Planets be in feminine Signes, then it is a female-child.

And if you would know whether the child be legitimate or adulterate; ſee if *Saturn*, *Mars* or the *Dragons Tail* be in the fifth, or with the Lord of the fifth; becauſe if it be ſo, it is adulterate; but if a good Planet ſhall be there, it is legitimate: and if the Lord of the firſt be in the fifth, or with his Lord, it is legitimate; and ſo likewiſe if the Lord of the fifth be found in the firſt, or with the Lord of the firſt.

If you deſire to know whether rumours be true or falſe, ſee if you finde *Saturn*, *Mars* or the *Dragons Tail*, in the Aſcendent; becauſe if they be ſo, then the rumours are falſe; but if you finde the *Sun*, *Jupiter* or the *Dragons Head* there, then they are true; and if there be maſculine Planets in maſculine Signes, and feminine Planets in feminine Signes, then they are true; and if both good and evil Planets be there, then they are partly true and partly falſe; and if there be a good Sign with the Planet, it teſtifies the truth; and if the Planet fall with

an evil Sign, then it is falſe; likewiſe if *Mercury* be in the firſt, the news is falſe: but if the *Moon* be in the firſt in a feminine Sign, or joyned with the Lord of the Aſcendent in a feminine Sign, then the rumours are true; alſo if good Planets be in the firſt, fifth or ninth, and feminine Signes, they are true; but if otherwiſe, they are not.

If you would know whether any one that is abſent will return, and when; ſee the Lord of the Aſcendent and the firſt, which if you finde them together, for certain he will come, and is now beginning his Journey. Likewiſe if the Lord of the fifth be in the firſt, or with the Lord of the firſt, and if he be in his fall, the meſſenger is ſick in his way; but if the Lord of the fifth be exalted, then he cometh joyfully. And if he be in a cadent Sign, he ſhall be grievouſly afflicted with ſickneſs, or ſhall die.

If you would know if he bringeth that with him for which he went, or not, behold the Lord of the ſeventh; which if he be good, he bringeth that which he ſought for; and if he be in his fall, or an evil Planet be there, he bringeth nothing with him.

Queſtions of the ſixth Houſe.

WHether the ſick ſhall recover his health, or die. If the Queſtion be concerning his ſickneſs, ſee if *Saturn*, or *Mars*, or the *Dragons Tail* be in the firſt, and whether his Lord be joyned with an evil Planet, then he ſhall die ſoon. And if the Lord of the firſt be good, and evil Planets be in the firſt with his Lord, or likewiſe in the firſt or the eighth, for certain he will die: But if the Lord of the firſt be in the eighth, or with the Lord of the eighth; or the Lord of the eighth in the firſt, or with the Lord of the firſt, there is doubt of his death. And if evil Planets do poſſeſs the Angles, evil and deſtruction is threatned to the ſick. But if good Planets ſhall be in the firſt, ſixth and eighth, and likewiſe in the Angles, and the Lord of the firſt be from the eighth and his Lord, then the ſick perſon ſhall live and recover his health.

If you deſire to know whether he will be cured by medicines, give the firſt Houſe to the Phyſician, the tenth to the ſick, the ſeventh to his diſeaſes, and the fourth to the medi-

cines.

cines. If evil Planets be in the firſt, the Phyſitian ſhall profit him nothing; but they teſtifie that this will be worſe for the diſeaſed: but the Fortunes do ſignifie, that he ſhall be profitable to him. And if evil Planets do occupy the tenth Houſe, the ſick perſon is the cauſe; for they teſtifie, that he himſelf is the cauſe of his own diſeaſe: but the Fortunes being there, ſignifie the contrary. But if evil Planets be in the tenth Houſe, they change the condition of the ſick out of one diſeaſe into another; but the Fortunes being there, do deliver him without the help of Phyſitians or medicines. Alſo evil Planets being in the fourth, do teſtifie, that the medicines do augment his grief; and the Fortunes being there, do mitigate and heal him.

If thou wouldſt know if thou ſhalt go unto the perſon and heal him; conſider the place then: for if he ſhall be with *Saturn*, *Mars*, or the *Dragons Tail*, or *R* with the *Sun*, go not unto him; but if *Jupiter*, *Venus* or the *Dragons Head* be in the firſt or in the ſeventh, go, for it will be good: and if there be the *Moon* with a good Planet, go, and give him phyſick; but if ſhe ſhall be with an evil Planet, and eſpecially in the ſeventh Houſe, then thou ſhalt not go, becauſe thou ſhalt profit him nothing: and if there be good Planets there, go and look diligently to him, where or in what members he ſuffers; becauſe *Aries* hath the head, *Taurus* the neck, *Cancer* the breaſt and lungs, *Leo* the heart and ſtomack, *Virgo* the belly and inteſtines, *Libra* the reins and loyns, *Scorpio* the ſecret members, *Sagittary* the thighs, *Capricorn* the knees, *Aquary* the legs, and *Piſces* the feet.

Queſtions of the ſeventh Houſe.

FOr theft, look unto the Lord of the ſeventh: which if he be in the firſt, the theft ſhall be reſtored again; but if the Lord of the firſt be in the ſeventh, it ſhall be a long time ſought after, and at length ſhall be found: but if the *Moon* be in the firſt, or with his Lord, it ſhall be found; if the *Moon* be in the fifth, or with the Lord of the firſt, or *R* in the firſt, it may be found; but if the *Sun* and the *Moon* be in the fifth, and if the Lord of the eighth be with the Lord of the

firſt with the firſt, it ſhall be found; but if the Lord of the ſecond be in the eighth, it ſhall not be found. And if *Saturn*, or *Mars*, or the *Dragons Tail* be in the ſecond, it ſhall not be found, nor be altogether loſt. And if the Lord of the ſecond be in the firſt, the thing that is loſt ſhall be found; but it ſhall not be known from whence it came. If the Lord of the firſt be in the ſecond, it may be found after much labour. And if the Lord of the ſecond be in his fall, it will never be found; but if he be exalted, it ſhall be found very well: but the ſeventh Houſe ſheweth the thief.

But if you would know what it is that is ſtollen, behold the Lord of the ſecond; which if he be *Saturn*, it is lead, iron, a kettle, a trivet, a garment, or ſome black thing, or leather. If he be *Jupiter*, then it is ſome white thing, as tin, ſilver, or mixt with white and yellow veins. The *Sun* ſignifies gold and precious pearls. *Mars* ſignifies things belonging to the fire. *Venus* ſignifies things belonging to women, as gloves, rings, and fair ornaments. The *Moon*, beaſts, ſuch as horſes, mules, *&c.* perfumes and wars. *Mercury* ſignifies money, books, writings, pictures, or garments of divers colours.

If you would know how many thieves there were, ſee the Lord of the ſixth; which if he be in the ſecond, or with the Lord of the ſecond, there were many thieves; and if they be in the third, the brethren or kinſmen of the Querent have committed the theft.

If you would know whether the thief do yet remain in the Town: if they be in ſuccedent Houſes, he is not gone far off; but if they be in cadent Houſes, he is far remote.

If you deſire to know towards what Country the thief is fled, ſee in what Sign the Lord of the ſeventh is; for if he be in *Aries*, he is in the middle of the Eaſt part. If in *Taurus*, in the South towards the Eaſt. If in *Gemini*, in the Weſt towards the South. If in *Cancer*, full North. If in *Leo*, in the Eaſt towards the North. If in *Virgo*, in the South towards the Weſt. If in *Libra*, full Weſt. If in *Scorpio*, in the North neer the Weſt. If in *Sagittary*, in the Eaſt nigh the North. If in *Capricorn*, full South. If in *Aquary*, in the Weſt towards the North.

North. And if in *Piſces*, in the North towards the Weſt.

If you would know whether the thief hath carried all the things ſtollen away with him, ſee the Lord of the ſeventh and the eighth; and if the Lord of the ſeventh be in an Angle, he had a deſire to carry away the ſame with him, but could not. If the Lord of the eighth be in a mean Houſe, or in a cadent Houſe, and the Lord of the ſecond in a ſtrong Houſe, he hath carryed the theft wholly with him. And if the Lord of the ſeventh and the eighth be both in cadent Houſes, he neither carryed it away, nor hath it. See by the ſeventh who is his companion, and what is his gain.

If you would know the deſcent or nobility of a man or woman, look unto the Lord of the ſeventh; which if you finde him in Angles, and the Lord of the firſt in Succedents or Cadents, the woman is more noble then the man. But if the Lord of the Aſcendent be in an Angle, and the Lord of the ſeventh in a ſuccedent or cadent Houſe, the man is more noble then the woman. And after the ſame manner thou maiſt judge of two companions, or of any other perſons whatſoever. And if the Lord of the ſeventh be in the ninth Houſe, he will take a wife out of a forreign Country.

If you deſire to know whether an intended marriage ſhall take effect, or not, look to the Aſcendent and his Lord, and the *Moon*, for the Querent; and the ſeventh Houſe, and his Lord, for the woman. And if the Lord of the Aſcendent or the *Moon* be joyned to the Lord of the ſeventh, or be in the ſeventh, the marriage will be effected; or if the Lord of the ſeventh be in the firſt, or with the Lord of the firſt, it will eaſily be brought to paſs; and the woman is more deſirous thereof, then the man.

If you would know whether thy wife or friend hath any other lover or not, look if *Mars* be in the ſeventh, ſo that he be not in his own Houſe, for then ſhe hath not any other lover. And if *Saturn* be there, ſhe loveth another; but he lieth not with her. And if the *Dragons Tail* be in the ſeventh, he lieth with her. And if *Jupiter* be there, ſhe hardly containeth her ſelf chaſte. If *Venus*, ſhe is merry, and much

given

given to play and laughter, by reaſon whereof, ſhe may be accounted a whore, and is not ſo. If *Mercury* be in the ſeventh, ſhe had a lover, but now hath none. But if the *Moon* be in the ſeventh, ſhe hath had no lover as yet, but will have one, and will be common. But if the *Sun* or the *Dragons Head* be there, ſhe is chaſte. And after the ſame manner may you judge in the *ninth *concerning friends or lovers.

If you would know which of them ſhall live longeſt, ſee the Lord of the firſt and of the ſeventh, which of them ſhall be in the ſtronger and better place, or joyned to the ſtrongeſt Planets; and that perſon who is moſt free and remote from the Lord of the eighth and his participation, to whom the Lord of his Houſe anſwereth, ſhall live longeſt.

If you deſire to make a ſociety or alliance, and would know whether it ſhall be brought to paſs or not, or what ſhall happen thereupon, ſee if there be good Planets in the ſeventh and the firſt: and if ſo, the fellowſhip will be made, and good will come thereof; and you may judge it to continue ſo many years, months or dayes, as the Lord of the ſeventh hath ſignification of.

If you would know when ſuch ſociety ſhall be, look what Planet is in the ſeventh; for if he be good, it ſhall come to paſs that ſame year: or wedlock, *R* if the Queſtion be thereof.

*Ibidem forte.

If you would know whether they will well agree, ſee the firſt and his Lord, which is the ſignifier of the Querent; and the ſeventh Houſe and his Lord, which is the Houſe of companions, wives and concubines; which if they be concordant amongſt themſelves, there will be peace and union between them, and they ſhall profit: but if the Planets be in diſcord, there will be ſtrife between them, and the ſociety will not profit.

If you would know which of them ſhall gain moſt, ſee the firſt and his Lord, and the ſeventh and his Lord, and which of them ſtandeth beſt; or if they be evil, which of them falleth: and he that falleth ſhall loſe, and he that is exalted ſhall gain. Or otherwiſe, and which is better, ſee the ſecond and his Lord, and the eighth and his Lord; and in which Houſe

Houſe is the better Planet, or his Lord that ſhall be found in the better place, or joyned with the better Planets, he ſhall be the greater gainer. The ſecond Houſe and his Lord ſignifies the gain of the Querent: and the eighth Houſe and his Lord ſignifies the gain of his fellow, or his part: and if they be both good, they ſhall both gain; and if both evil, they ſhall both loſe: and if one be good and the other evil, he whoſe ſignificator is good, ſhall gain; and he whoſe is evil, ſhall loſe.

And if you would know if two fellows ſhall love one another, look if the Lords of the firſt and the ſeventh be friends and agreeing, then they will love one another; but if they be enemies and diſagree, then they will not.

If you deſire to know who ſhall overcome in any cauſe, matter or controverſie, behold the Lords of the firſt and the ſeventh, which if they be in Angles, neither of them ſhall overcome; and ſee which of them is joyned with an evil Planet, becauſe he ſhall overcome; and if the Planet be evil from them both, the victor ſhall kill the conquered; if one of them be ſtrong, and the other weak, and the Planet which is in the ſtrong Houſe do not fall, nor hath not an evil Planet with him; and if he which is weak be not in his own Houſe, nor in his exaltation, nor with a good Planet, he whoſe Planet is in the ſtrong Houſe, ſhall overcome; likewiſe he whoſe ſignificator is in a mean Houſe, ſhall have great fear and doubt in his heart, becauſe ſometimes he ſhall hope to conquer, and otherwhiles fear to be overcome. And note, that in a Queſtion concerning war and kingdoms, it is ſaid that there is more power and efficacie, or fortitude in the exaltation of a Planet, then in his Houſe; but in all other Queſtions the contrary.

If you would be informed concerning any one being that is gone to any fight, whether he ſhall return ſafe, ſee the Lord of the Aſcendent; if he be good, that is, with good Planets, and a good Planet in the firſt, he will return ſafe; but if the *Sun* be with the Lord of the firſt, in any part of the Queſtion, let him not go, becauſe the *Sun* burneth him. And if the Lord of the ſeventh be with a good Planet, and the

Lord.

Lord of the firſt with a good Planet likewiſe, he ſhall have ſome impediment in the way; but he will not die. And if an evil Planet be with the Lord of the firſt, and a good Planet in the firſt, if he goeth he ſhall ſuffer great damage, but not death; nevertheleſs he may be grievouſly wounded. And if *Saturn* be in the firſt, or with the Lord of the firſt, let him not go; becauſe ſome impediment will happen unto him by ſome man that he will meet. And if there be an evil Planet with the Lord of the firſt, or *Saturn* be in the firſt, or with the Lord of the firſt, he will be wounded with wood or with a ſtone. If *Mars* and the *Dragons Tail* be in the firſt, or with the Lord of the firſt; or if there evil Planets in the firſt, or with the Lord of the firſt, he will ſuffer wounds or death. See likewiſe if there be an evil Planet in the eighth, becauſe then death is to be feared. And if the *Sun* be with the Lord of the ſeventh, or in the eighth, it ſignifies that it is ill to go. The like judgement is of the ſeventh and the tenth.

And if a Queſtion be propoſed concerning the event of War, ſee the ſeventh and the firſt, and their Lords: for the firſt Houſe and his Lord ſignifies the Querent; and the ſeventh Houſe and his Lord the adverſary. So that if there be good Planets in the firſt, and evil in the ſeventh; and if the Lord of the firſt and ſeventh be evil, the Querent ſhall overcome: but if there be an evil Planet with the Lord of the firſt, and an evil Planet in the firſt, and the Lord of the ſeventh good, or ☌ ☊ in the ſeventh, the Querent ſhall be overcome, or taken, or ſlain. And if the Lords of them both be in the firſt, and there be good Planets from the part of the firſt Houſe, unto the end of the Houſe which is the middle of the Queſtion; and if evil Planets do poſſeſs the other half of the Queſtion, that is to ſay, from the ſeventh unto the end of the twelfth houſe, the adverſary ſhall overcome. But if both the Lords ſhall be in the Aſcendent, and if they be good from the part of the firſt, and evil from the part of the ſeventh, they ſhall both ſuffer great loſs; but the Querent ſhall have the better in the end. But if the Lord of the Aſcendent be in the ſeventh, or in his Queſtion, it ſignifies

ſies fortitude of the adverſary: and if the Lord of the ſeventh be in the firſt, or in his Queſtion, it ſignifies fortitude of the actor. And if the Lord of the Aſcendent be in the eighth, or with the Lord of the eighth; or the Lord of the eighth in the firſt, or with the Lord of the firſt, it ſignifies the death of the Querent. And if the Lord of the ſeventh be in the ſecond, or with his Lord; or the Lord of the ſecond in the ſeventh, or with the Lord of the ſeventh, it ſignifies the death of the enemy.

If you would know whether War ſhall continue long or not, if mean or meanly; if the Lords of the firſt and the ſeventh do agree, the parties ſhall be pacified after the War.

If thou wouldſt depart from the place wherein thou art, and remove thy ſelf to ſome other place; and if thou wouldſt know whether it be better for thee to ſtay or go: or concerning two buſineſſes, if thou deſireſt to know which of them is moſt expedient for thee to undertake, conſider the Lords of the firſt and the ſecond, for thoſe places to which thou wouldſt go, the place wherein thou art, and the gain which thou getteſt there; and the ſeventh and the eighth, and their Lords, for the place to which thou wouldſt go, and the gain which thou mayſt get there: and thoſe places chuſe, whoſe Lords are the better, or joyned to the better Planets. Or otherwiſe: behold the Lord of the Aſcendent, and the Moon; which if they be ſeparated from evil Planets, and joyned to good and fortunate Planets, it is better for thee to go from the place where thou art, then to ſtay there, and to do what buſineſs ſoever thou haſt in thy minde. And if the Lord of the Aſcendent and the Moon be ſeparated from the Fortunes, and joyned to evil Planets, then it is not good for thee to remove thy ſelf, nor to do thy buſineſs. Or thus: See the Moon; and if the Planet from which ſhe is ſeparated be better then that to whom ſhe is joyned, do not remove: and if the Planet which ſhe is joyned to, be better then that from which ſhe is ſeparated, then go.

Queſtions of the eighth Houſe.

COncerning any man or woman, if you would know what kinde of death they ſhall die, ſee if *Leo*, *Scorpio*, †R.† *Mars*, be in the eighth, the party ſhall die by a beaſt. And

if *Saturn* be in the eighth, or with the Lord of the eighth in *Scorpio*, *Cancer*, or *Piſces*, he ſhall die in water. And if an evil Planet be in the eighth, or with the Lord of the eighth; or if *Mars* or the *Dragons Tayl* be there, he ſhall die by fire, iron, or of a fever. And if there be a good Planet in the eighth, or with the Lord of the eighth, he ſhall die a good death.

Queſtions of the ninth Houſe.

COncerning long journeys, ſee if the Lord of the eighth hath good Planets with him: and if *Saturn* be in the ninth, and exalted in the tenth, ſo that he be not in his own Houſe, do not go: for thou wilt meet with many obſtacles, and War. And if an evil Planet be in the ninth, or with the Lord of the ninth, and the Lord of the ninth in his fall, he ſhall ſuffer great damage in the way: for if he goeth by water, he ſhall ſuffer ſhipwrack; and if by Land, he ſhall have misfortunes, be taken, or die. If *Saturn* be in the ninth, or with his Lord, go ſecurely. And if a good Planet be in the ninth, or with the Lord of the ninth, the way is good and ſecure. And if *Mars* be in the ninth, thou mayſt not go: for thou wilt meet with mortal enemies in the way. And if the Lord of the ninth be with an evil † Planet, or the Sun, it ſignifies ill: but he ſhall not be taken. And if the Lord of the ninth have a good Planet neer him, he ſhall eſcape: but if evil, he ſhall be taken. If *Venus* be in the ninth, or with the Lord of the ninth, the way will be good, becauſe he ſhall have comfort from women. And if *Mercury* be in the ninth, and the Lord of the ninth with good Planets, the way will be very good: and if he be with evil Planets, it will be evil. And the ſame is ſaid of the Moon, as of *Mercury*. If the *Dragons Tail* be in the ninth, he will meet with theeves, or ſome evil people. And if the *Dragons Head* be in the ninth, the way will be good, becauſe he ſhall be accompanied with Noble-men. And in this manner may you judge in the third Houſe concerning ſhort journeys.

If you would know when the journey ſhall be accompliſhed,

pliſhed, ſee the Lord of the ninth, and according to his fortitude or debility judge, becauſe according to the place wherein he is, is ſignified years, months, or dayes: and ſo you ſhall judge concerning his ſtay, about what time he will come, by turning the years of the Lord of the ninth into dayes; becauſe ſo many dayes he ſhall tarry, as the Planet ſignifies in the place where he is. Or otherwiſe: weak Angles ſignifie a ſpeedy journey, mean Angles a mean journey; and the Lord of the ninth likewiſe, according to the place wherein he is found.

And this I ſay concerning his return.

If you would know whether he ſhall return from his journey with an imperfect voyage or not, ſee if the Moon be joyned with the Lord of the firſt, the third, or the ninth, and the Planet thereof be in his fall; becauſe if it be ſo, he ſhall return with an imperfect voyage. And if the Moon be in her exaltation, the journey ſhall ſpeedily be effected. And if there be two ſtrong Planets, and one Cadent, the journey ſhall be made; and if one be ſtrong, and another in his fall, he ſhall retire back.

Queſtions of the tenth Houſe.

IF thou wouldſt know whether thou ſhalt have any honour or benefit from a King, Biſhop, or Lord, or not, look unto the firſt Houſe, and the ninth, and their Lords: and if the Lord of the firſt be in the ninth, or with the Lord of the ninth, or with any other good Planet; or if the Lord of the ninth be in the firſt, or with the Lord of the firſt, or with any other good Planet, as *Venus*, *Jupiter*, or the *Dragon Head*; or if any of them be the Lord of the ninth, or *R * of the firſt, he ſhall receive honour and benefits from them.

And if you would know whether he ſhall have it in his own Country, or in a forreign Country, look if the Lord of the ninth be in Angles, then it ſhall be in his own Country: and if in ſuccedents, it ſhall be neer; but if in cadent Houſes, very far off.

Queſtions of the eleventh Houſe.

IF you would know when it is good to ſet forth a Ship to Sea, ſee the Aſcendent; which if it be ſtable, the Ship will be ponderous; but if the Lord thereof be with a good Planet, ſhe will ſuſtain a great weight. And if the Aſcendent be inſtable, and with a good Planet, the Ship will be ſwift, and carry a good burden. And meanly, if the Aſcendent be mean. And after this maner may you judge concerning a Horſe, if a Queſtion be thereof.

And if any unſtable Signe be aſcending, and his Lord be in his exaltation, or otherwiſe fortunate, and the Moon behold him with a lowring Aſpect, or Sextile; let the Ship be applyed to the water, becauſe ſhe will be very ſwift. And if any evil be impoſed upon her, or that ſhe be like to be drawn into it; then ſet her out when a ſtable Signe is aſcending, or when the Moon is in the third, fifth, eighth, ninth, or tenth houſe or manſion.

If you would know what winde ſhe ſhall have, behold the Aſcendent and his Lord, whether he be with good or evil Planets, and in what place, and accordingly judge.

And if you would have a ſtrong winde ſpread forth your Sails at the riſing of *Aquary*: if a ſmall winde, ſpread your Canvas when *Libra* is aſcending: If a moderate winde, then direct your Sails under *Gemini*.

Queſtions of the twelfth Houſe.

FOr Impriſonment, conſider the twelfth and the firſt; and if the Lord of the twelfth be in the firſt, or with the Lord of the firſt, &c.

אבגד

אדבעתאל

Of the MAGICK of the Ancients,

The greateſt Studie of Wiſdom.

In all things, aſk counſel of the Lord, and do not thou think, ſpeak, or do any thing, wherein God is not thy counſellor.

Proverbs 11.

He that walketh fraudulently, revealeth ſecrets: but he that is of a faithful ſpirit, concealeth the matter.

ARBATEL of MAGICK:

OR,

The ſpiritual Wiſdom of the Ancients,

as well Wiſe-men of the people of God, as *MAGI* of the Gentiles: for the illuſtration of the glory of God, and his love to Mankinde.

Now firſt of all produced out of darkneſs into the light, againſt all caco-Magicians, and contemners of the gifts of God; for the profit and delectation of all thoſe, who do truely and piouſly love the creatures of God, and do uſe them with thankſgiving, to the honour of God, and profit of themſelves and their neighbours.

Con-

Containing nine Tomes, and ſeven Septenaries of
APHORISMS.

The firſt is called *Iſagoge*, or, A Book of the Inſtitutions of Magick: or, τῆς πανσοφίας, which in forty and nine Aphoriſms comprehendeth the moſt general Precepts of the whole Art.

The ſecond is Microcoſmical Magick, what *Microcoſmus* hath effected Magically, by his Spirit and Genius addicted to him from his Nativity, that is, ſpiritual wiſdom: and how the ſame is effected.

The third is Olympick Magick, in what manner a man may do and ſuffer by the ſpirits of *Olympus*.

The fourth is Heſiodiacal, and Homerical Magick, which teacheth the operations by the Spirits called *Cacodæmones*, as it were not adverſaries to mankinde.

The fifth is Romane or Sibylline Magick, which acteth and operates with Tutelar Spirits and Lords, to whom the whole Orb of the earth is diſtributed. This is *valde inſignis Magia*. To this alſo is the doctrine of the *Druids* referred.

The ſixth is Pythagorical Magick, which only acteth with Spirits to whom is given the doctrine of Arts, as Phyſick, Medicines, Mathematicks, Alchymie, and ſuch kinde of Arts.

The ſeventh is the Magick of *Apollonius*, and the like, and agreeth with the Romane and Microcoſmical Magick: only it hath this thing peculiar, that it hath power over the hoſtile ſpirits of mankinde.

The eighth is Hermetical, that is, Ægyptiacal Magick; and differeth not much from Divine Magick.

The ninth is that wiſdom which dependeth ſolely upon the Word of God; and this is called Prophetical Magick.

The

The first Tome of the Book of

Arbatel of Magick,

CALLED

ISAGOGE.

IN the Name of the Creator of all things both visible and invisible, who revealeth his Mysteries out of his Treasures to them that call upon him; and fatherly and mercifully bestoweth those his Secrets upon us without measure. May he grant unto us, through his only begotten Son Jesus Christ our Lord, his ministring spirits, the revealers of his secrets, that we may write this Book of *Arbatel*, concerning the greatest Secrets which are lawful for man to know, and to use them without offence unto God. *Amen.*

The first Septenary of Aphorisms.

The first Aphorism.

Whosoever would know Secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those things which are to be sealed: and *not to give holy things to dogs, nor cast pearls before swine.*

ſwine. Obſerve this Law, and the eyes of thy Underſtanding ſhall be opened, to underſtand ſecret things; and thou ſhalt have whatſoever thy minde deſireth to be divinely revealed unto thee. Thou ſhalt have alſo the Angels and Spirits of God prompt and ready in their nature to miniſter unto thee, as much as any humane minde can deſire.

Aphor. 2.

In all things, call upon the Name of the Lord; and without prayer unto God through his only begotten Son, do not thou undertake to do or think any thing. And uſe the Spirits given and attributed unto thee, as Miniſters, without raſhneſs and preſumption, as the meſſengers of God; having a due reverence towards the Lord of Spirits. And the remainder of thy life do thou accompliſh, demeaning thy ſelf peaceably, to the honour of God, and the profit of thy ſelf and thy neighbour.

Aphor. 3.

Live to thy ſelf, and the Muſes: avoid the friendſhip of the Multitude: be thou covetous of time, beneficial to all men. Uſe thy Gifts, be vigilant in thy Calling; and let the Word of God never depart from thy mouth.

Aphor. 4.

Be obedient to good Admonitions: avoid all procraſtination: accuſtom thy ſelf to Conſtancie and Gravity, both in thy words and deeds. Reſiſt the temptations of the Tempter, by the Word of God. Flee from earthly things; ſeek after heavenly things. Put no confidence in thy own wiſdom; but look unto God in all things, according to that ſentence of the Scripture: *When we know not what we ſhall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help.* For where all humane refuges do forſake us, there will

will the help of God shine forth, according to the saying of *Philo.*

Aphor. 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thy self: And the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will repleniſh thee with all good; and nothing shall thy soul desire, but thou shalt be fully endued therewith, so that it be contingent to the salvation of thy soul and body.

Aphor. 6.

Whatsoever thou hast learned, frequently repeat, and fix the same in thy minde: and learn much, but not many things, because a humane understanding cannot be alike capable in all things, unless it be such a one that is divinely regenerated; unto him nothing is so difficult or manifold, which he may not be able equally to attain to.

Aphor. 7.

Call upon me in the day of trouble, and I will hear thee, and thou shalt glorifie me, saith the Lord. For all Ignorance is tribulation of the minde; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and say with the Psalmist, *Not unto us, Lord, not unto us, but unto thy Name give the glory.*

The second Septenary.

Aphor. 8.

Even as the Scripture testifies, that God appointeth names

to things or persons, and also with them hath distributed certain powers and offices out of his treasures: so the Characters and Names of Stars have not any power by reason of their figure or pronunciation, but by reason of the vertue or office which God hath ordained by nature either to such a Name or Character. For there is no power either in heaven or in earth, or hell, which doth not descend from God; and without his permission, they can neither give or draw forth into any action, any thing they have.

Aphor. 9.

That is the chiefest wisdom, which is from God; and next, that which is in spiritual creatures; afterwards, in corporal creatures; fourthly, in Nature, and natural things. The Spirits that are apostate, and reserved to the last judgement, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possess the lowest place, and they who inhabit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator and the Creatures, that it may be certainly manifest unto us, what we ought to assume to our use of every thing, and that we may know in truth how and in what manner that may be done. For truly every creature is ordained for some profitable end to humane nature, and for the service thereof; as the holy Scriptures, Reason, and Experience, do testifie.

Aphor. 10.

God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, in the holy Scriptures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promises

promiſes of corporal and eternal benefits, and deterreth us (with threatning of puniſhments) from thoſe things which are not profitable for us. Turn over therefore with thy hand, both night and day, thoſe holy Writings, that thou mayſt be happy in things preſent, and bleſſed to all eternity. Do this, and thou ſhalt live, which the holy Books have taught thee.

Aphor. 11.

A number of Four is *Pythagorical*, and the firſt Quadrate; therefore here let us place the foundation of all wiſdom, after the wiſdom of God revealed in the holy Scriptures, and to the Conſiderations propoſed in Nature.

Appoint therefore to him who ſolely dependeth upon God, the wiſdom of every creature to ſerve and obey him; *nolens volens*, willing or unwilling. And in this, the Omnipotency of God ſhineth forth. It conſiſteth therefore in this, that we will diſcern the creatures which ſerve us, from thoſe that are unwilling; and that we may learn how to accommodate the wiſdom and offices of every creature unto our ſelves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his ſecrets; but to whom he will not beſtow any thing out of his treaſuries, that perſon ſhall attain to nothing without the will of God.

Therefore we ought truly to deſire τὸ πνευματικὸν ἐνεργητικὸν from God alone, which will mercifully impart theſe things unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, How much more will he ſubject unto us the whole creature, and things viſible and inviſible? *Whatſoever ye aſk, ye ſhall receive.* Beware that ye do not abuſe the gifts of God, and all things ſhall work together unto you for your ſalvation. And before all things, be watchful in this, That your names be written in Heaven: this is more light, That the ſpirits be obedient unto you, as Chriſt admoniſheth.

Aphor. 12.

In the *Acts of the Apostles*, the Spirit saith unto *Peter* after the Vision, *Go down, and doubt not but I have sent them*, when he was sent for from *Cornelius* the Centurion. After this manner, in vocal words, are all disciplines delivered, by the holy Angels of God, as it appeareth out of the Monuments of the Ægyptians. And these things afterwards were vitiated and corrupted with humane opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of St. *Paul*, and *Hermes Trismegistus*. There is no other manner of restoring these Arts, then by the doctrine of the holy Spirits of God; because true *faith cometh by hearing*. But because thou mayst be certain of the truth, and mayst not doubt whether the spirits that speak with thee, do declare things true or false, let it only depend upon thy faith in God; that thou mayst say with *Paul*, *I know on whom I trust*. If no sparrow can fall to the ground without the will of the Father which is in heaven, How much more will not God suffer thee to be deceived, O thou of little faith, if thou dependest wholly upon God, and adherest only to him?

Aphor. 13.

The Lord liveth; and all things which live, do live in him. And he is truly יהוה, who hath given unto all things, that they be that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the stars, and all the host of heaven by their names. He therefore knoweth the true strength and nature of things, the order and policy of every creature visible and invisible, to whom God hath revealed the names of his creatures. It remaineth also, that he receive power from God, to extract the vertues in nature, and hidden secrets of the creature; and to produce their power

power into action, out of darkneſs into light. Thy ſcope therefore ought to be, that thou have the names of the Spirits, that is, their powers and offices, and how they are ſubjected and appointed by God to miniſter unto thee; even as *Raphael* was ſent to *Tobias*, that he ſhould heal his father, and deliver his ſon from dangers, and bring him to a wife. So *Michael*, the fortitude of God, governeth the people of God: *Gabriel*, the meſſenger of God, was ſent to *Daniel*, *Mary*, and *Zachary* the father of *John Baptiſt*. And he ſhall be given to thee that deſireſt him, who will teach thee whatſoever thy ſoul ſhall deſire, in the nature of things. His miniſtry thou ſhalt uſe with trembling and fear of thy Creator, Redeemer, and Sanctifier, that is to ſay, the Father, Son, and holy Ghoſt: and do not thou let ſlip any occaſion of learning, and be vigilant in thy calling, and thou ſhalt want nothing that is neceſſary for thee.

Aphor. 14.

Thy ſoul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God, and him only ſhalt thou ſerve. This thou ſhalt do, if thou wilt perform that end for which thou art ordained of God, and what thou oweſt to God and to thy neighbour. God requireth of thee a minde, that thou ſhouldſt honour his Son, and keep the words of his Son in thy heart: if thou honour him, thou haſt done the will of thy Father which is in heaven. To thy neighbour thou oweſt offices of humanity, and that thou draw all men that come to thee, to honour the Son. This is the Law and the Prophets. In temporal things, thou oughteſt to call upon God as a father, that he would give unto thee all neceſſaries of this life: and thou oughteſt to help thy neighbour with the gifts which God beſtoweth upon thee, whether they be ſpiritual or corporal.

There-

Therefore thou ſhalt pray thus:

O Lord of Heaven and Earth, Creator and Maker of all things viſible and inviſible; I, though unworthy, by thy aſſiſtance call upon thee, through thy only begotten Son Jeſus Chriſt our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Becauſe I earneſtly deſire perfectly to know the Arts of this life, and ſuch things as are neceſſary for us, which are ſo overwhelmed in darkneſs, and poluted with infinite humane opinions, that I of my own power can attain to no knowledge in them, unleſs thou teach it me: Grant me therefore one of thy ſpirits, who may teach me thoſe things which thou wouldſt have me to know and learn, to thy praiſe and glory, and the profit of our neighbour. Give me alſo an apt and teachable heart, that I may eaſily underſtand thoſe things which thou ſhalt teach me, and may bide them in my underſtanding, that I may bring them forth as out of thy inexhauſtible treaſures, to all neceſſary uſes. And give me grace, that I may uſe ſuch thy gifts humbly, with fear and trembling, through our Lord Jeſus Chriſt, with thy holy Spirit. Amen.

The third Septenary.

Aphor. 15.

They are called *Olympick* ſpirits, which do inhabit in the firmament, and in the ſtars of the firmament: and the office of theſe ſpirits is to declare Deſtinies, and to adminiſter fatal Charms, ſo far forth as God pleaſeth to permit them: for nothing, neither evil ſpirit nor evil Deſtiny, ſhall be able to hurt him who hath the moſt High for his refuge. If therefore any of the *Olympick* ſpirits ſhall teach or declare that which his ſtar to which he is appointed portendeth, nevertheleſs he can bring forth nothing into action, unleſs he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are

are obedient all things celeſtial, ſublunary, and infernal. Therefore reſt in this: Let God be thy guide in all things which thou undertakeſt, and all things ſhall attain to a happy and deſired end; even as the hiſtory of the whole world teſtifieth, and daily experience ſheweth. There is peace to the godly: *there is no peace to the wicked, ſaith the Lord.*

Aphor. 16.

There are ſeven different governments of the Spirits of *Olympus*, by whom God hath appointed the whole frame and univerſe of this world to be governed: and their viſible ſtars are ARATRON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHUL, after the *Olympick* ſpeech. Every one of theſe hath under him a mighty *Militia* in the firmament.

ARATRON ruleth viſible Provinces XLIX.
BETHOR, XXXII.
PHALEG, XXXV.
OCH, XXVIII.
HAGITH, XXI.
OPHIEL, XIIII.
PHUL, VII.

So that there are 186 *Olympick* Provinces in the whole Univerſe, wherein the ſeven Governours do exerciſe their power: all which are elegantly ſet forth in Aſtronomy. But in this place it is to be explained, in what manner theſe Princes and Powers may be drawn into communication. *Aratron* appeareth in the firſt hour of *Saturday*, and very truly giveth anſwers concerning his Provinces and Provincials. So likewiſe do the reſt appear in order in their dayes and hours. Alſo every one of them ruleth 490 years. The beginning of their ſimple *Anomaly*, in the 60 year before the Nativity of Chriſt, was the beginning of the adminiſtration of *Bethor*; and it laſted until the year of our Lord Chriſt 430. To whom ſucceeded *Phaleg*, until the 920 year. Then

begin

began *Och*, and continued until the year 1410. and thenceforth *Hagith* ruleth until the year 1900.

Aphor. 17.

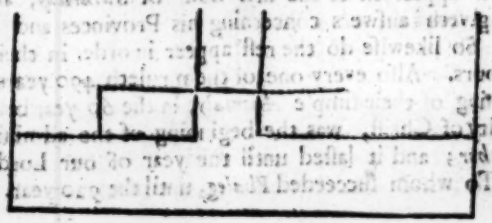
Magically the Princes of the seven Governours are called simply, in that time, day, and hour wherein they rule visibly or invisibly, by their Names and Offices which God hath given unto them; and by proposing their Character which they have given or confirmed.

The Governour *Aratron* hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of *Saturn*.

Those things which he doth of his own free will, are,

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.
2. He converteth treasures into coals, and coals into treasure.
3. He giveth familiars with a definite power.
4. He teacheth *Alchymy*, Magick, and Physick.
5. He reconcileth the subterranean spirits to men; maketh hairy men.
6. He causeth one to be invisible.
7. The barren he maketh fruitful, and giveth long life.

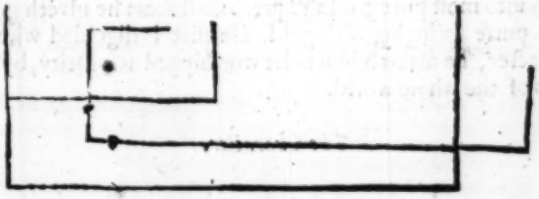
His character.



He hath under him 49 Kings, 42 Princes, 35 Preſidents, 28 Dukes, 21 Miniſters, ſtanding before him; 14 familiars, ſeven meſſengers: he commandeth 36000 legions of ſpirits; the number of a legion is 490.

Bether governeth thoſe things which are aſcribed to *Jupiter*: he ſoon cometh being called. He that is dignified with his character, he raiſeth to very great dignities, to caſt open treaſures: he reconcileth the ſpirits of the Air, that they give true anſwers: they tranſport precious ſtones from place to place, and they make medicines to work miraculouſly in their effects: he giveth alſo the familiars of the firmament, and prolongeth life to 700 years if God will.

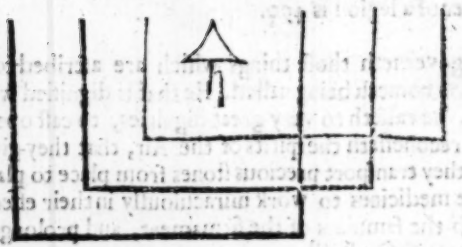
His character.



He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Counſellors, 14 Miniſters, 7 Meſſengers, 29000 legions of Spirits.

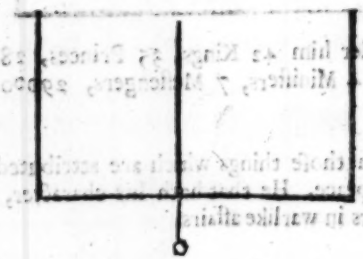
Phalec ruleth thoſe things which are attributed to *Mars*, the Prince of peace. He that hath his character, he raiſeth to great honours in warlike affairs.

His character.



Och governeth ſolar things; he giveth 600 years, with perfect health; he beſtoweth great wiſdom, giveth the moſt excellent Spirits, teacheth perfect Medicines: he converteth all things into moſt pure gold and precious ſtones: he giveth gold, and a purſe ſpringing with gold. He that is dignified with his Character, he maketh him to be worſhipped as a Deity, by the Kings of the whole world.

The Character.

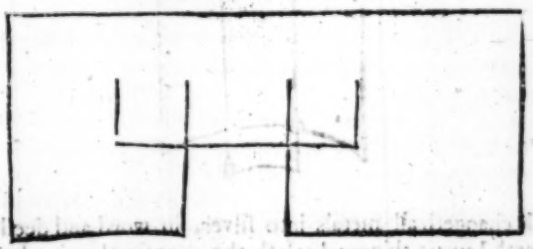


He hath under him 36536 Legions: he adminiſtreth all things alone: and all his ſpirits ſerve him by centuries.

Hagith

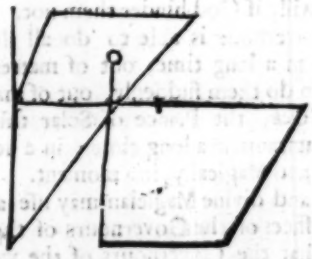
Hagith governeth *Venereous* things. He that is dignified with his Character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth Spirits which do faithfully ſerve thoſe to whom they are addicted.

His Character.



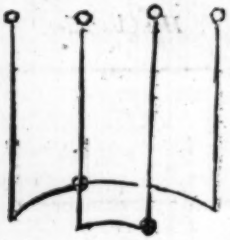
He hath 4000 Legions of Spirits, and over every thouſand he ordaineth Kings for their appointed ſeaſons.

Opbiel is the governour of ſuch things as are attributed to *Mercury*: his Character is this.



His Spirits are 100000 Legions: he eaſily giveth familiar Spirits: he teacheth all Arts: and he that is dignified with his Character, he maketh him to be able in a moment to convert Quickſilver into the Philoſophers ſtone.

Phul *hath this character.*



He changeth all metals into ſilver, in word and deed; governeth Lunary things; healeth the dropſie: he giveth ſpirits of the water, who do ſerve men in a corporeal and viſible form; and maketh men to live 300 years.

The moſt general Precepts of this Secret.

1. Every Governour acteth with all his Spirits, either naturally, to wit, alwayes after the ſame manner; or otherwiſe of their own free-will, if God hinder them not.

2. Every Governour is able to do all things which are done naturally in a long time, out of matter before prepared; and alſo to do them ſuddenly, out of matter not before prepared. As *Och*, the Prince of Solar things, prepareth gold in the mountains in a long time; in a leſs time, by the Chymical Art; and Magically, in a moment.

3. The true and divine Magician may uſe all the creatures of God, and offices of the Governours of the world, at his own will, for that the Governours of the world are obedient unto them, and come when they are called, and do execute

cute their commands: but God is the Author thereof: as *Joshua* caused the Sun to stand still in heaven.

They send some of their Spirits to the mean Magicians, which do obey them only in some determinate business: but they hear not the false Magicians, but expose them to the deceits of the devils, and cast them into divers dangers, by the command of God; as the Prophet *Jeremiah* testifieth, in his eighth Chapter, concerning the Jews.

4. In all the elements there are the seven Governours with their hosts, who do move with the equal motion of the firmament; and the inferiours do alwayes depend upon the superiours, as it is taught in Philosophy.

5. A man that is a true Magician, is brought forth a Magician from his mothers womb: others, who do give themselves to this office, are unhappy. This is that which *John* the Baptist speaketh of: *No man can do any thing of himself, except it be given him from above.*

6. Every Character given from a Spirit, for what cause soever, hath his efficacy in this business, for which it is given, in the time prefixed: But it is to be used the same day and Planetary hour wherein it is given.

7. God liveth, and thy soul liveth: keep thy Covenant, and thou hast whatsoever the Spirit shall reveal unto thee in God, because all things shall be done which the Spirit promiseth unto thee.

Aphor. 18.

There are other names of the *Olympick* spirits delivered by others; but they only are effectual, which are delivered to any one, by the Spirit the revealer, visible or invisible; and they are delivered to every one as they are predestinated: therefore they are called Constellations; and they seldom have any efficacy above 40 years. Therefore it is most safe for the young practisers of Art, that they work by the offices of the Spirits alone, without their names; and if they are pre-ordained to attain the Art of Magick, the other parts of the Art will offer themselves unto them of their own accord.

Pray,

Pray therefore for a constant faith, and God will bring to pass all things in due season.

Aphor. 19.

Olympus and the inhabitants thereof, do of their own accord offer themselves to men in the forms of Spirits; and are ready to perform their Offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But there do appear also evil Spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sins, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with Spirits, let him keep himself from all enormious sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares and impediments of the devil: and let him apply himself to the service of God, and he will give him an increase in wisdom.

Aphor. 20.

All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are unpossible: there is no greater hinderance then a wavering minde, levity, unconstancy, foolish babling, drunkenness, lusts, and disobedience to the word of God. A Magician therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith towards God, prudent, and covetous of nothing but of wisdom about divine things.

Aphor. 21.

When you would call any of the *Olympick* Spirits, observe the rising of the Sun that day, and of what nature the Spirit is which you desire; and saying the prayer following, your desires shall be perfected.

Omni-

Omnipotent and eternal God, who haſt ordained the whole creation for thy praiſe and glory, and for the ſalvation of man, I beſeech thee that thou wouldſt ſend thy Spirit N.N. of the ſolar order, who ſhall inform and teach me thoſe things which I ſhall ask of him; or, that he may bring me medicine againſt the droſſie, &c. *Nevertheleſs not my will be done, but thine, through Jeſus Chriſt thy only begotten Son, our Lord,* Amen.

But thou ſhalt not detain the Spirit above a full hour, unleſs he be familiarly addicted unto thee.

Foraſmuch as thou cameſt in peace, and quietly, and haſt anſwered unto my petitions; I give thanks unto God, in whoſe Name thou cameſt: and now thou mayſt depart in peace unto thy orders; and return to me again when I ſhall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator, Amen.

Eccleſiaſt. Chap. 5. *Be not raſh with thy mouth, neither let thy heart be haſty to utter any thing before God; for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of buſineſs.*

The third Septenary.

Aphor. 22.

We call that a ſecret, which no man can attain unto by humane induſtry without revelation; which Science lieth obſcured, hidden by God in the creature; which nevertheleſs he doth permit to be revealed by Spirits, to a due uſe of the thing it ſelf. And theſe ſecrets are either concerning things divine, natural or humane. But thou mayſt examine a few, and the moſt ſelect, which thou wilt commend with many more.

Aphor.

Aphor. 23.

Make the beginning of the nature of the ſecret, either by a Spirit in the form of a perſon, or by vertues ſeparate, either in humane Organs, or by what manner ſoever the ſame may be effected; and this being known, require of a Spirit which knoweth that art, that he would briefly declare unto thee whatſoever that ſecret is: and pray unto God, that he would inſpire thee with his grace, whereby thou maiſt bring the ſecret to the end thou deſireſt, for the praiſe and glory of God, and the profit of thy neighbour.

Aphor. 24.

The greateſt ſecrets are in number ſeven.

1. The firſt is the curing of all diſeaſes in the ſpace of ſeven dayes, either by characters, or by natural things, or by the ſuperior Spirits with the divine aſſiſtance.

2. The ſecond is, to be able to prolong life to whatſoever age we pleaſe: I ſay, a corporal and natural life.

3. The third is, to have the obedience of the creatures in the elements which are in the forms of perſonal Spirits; alſo of Pigmies, * Sagani, Nymphes, Dryades, and Spirits of the Woods.

Spirits of the four elements. Paracelſus.

4. The fourth is, to be able to diſcourſe with knowledge and underſtanding of all things viſible and inviſible, and to underſtand the power of every thing, and to what it belongeth.

5. The fifth is, that a man be able to govern himſelf according to that end for which God hath appointed him.

6. The ſixth is, to know God, and Chriſt, and his holy Spirit: this is the perfection of the *Microcoſmus*.

7. The ſeventh, to be regenerate, as *Henochius* the King of the inferiour world.

Theſe ſeven ſecrets a man of an honeſt and conſtant minde may learn of the Spirits, without any offence unto God.

The

The mean Secrets are likewiſe ſeven in number.

1. The firſt is, tranſmutation of Metals, which is vulgarly called *Alchymy*; which certainly is given to very few, and not but of ſpecial grace.

2. The ſecond is, the curing of diſeaſes with Metals, either by the magnetick vertues of precious ſtones, or by the uſe of the Philoſophers ſtone, and the like.

3. The third is, to be able to perform Aſtronomical and Mathematical miracles, ſuch as are *Hydraulick*-engines, to adminiſter buſineſs by the influence of Heaven, and things which are of like ſort.

4. The fourth is, to perform the works of natural Magick, of what ſort ſoever they be.

5. The fifth is, to know all Phyſical ſecrets.

6. The ſixth is, to know the foundation of all Arts which are exercited with the hands and offices of the body.

7. The ſeventh is, to know the foundation of all Arts which are exerciſed by the angelical nature of man.

The leſſer ſecrets are ſeven.

1. The firſt is, to do a thing diligently, and to gather together much mony.

2. The ſecond is, to aſcend from a mean ſtate to dignities and honours, and to eſtabliſh a newer family, which may be illuſtrious and do great things.

3. The third is, to excel in military affairs, and happily to atchieve to great things, and to be an head of the head of Kings and Princes.

4. To be a good houſe-keeper both in the Country and City.

5. The fifth is, to be an induſtrious and fortunate Merchant.

6. To be a Philoſopher, Mathematician, and Phyſitian, according to *Ariſtotle*, *Plato*, *Ptolomy*, *Euclides*, *Hippocrates* and *Galen*.

7. To be a Divine according to the Bible and Schooles. which all writers of divinity both old and new have taught.

Aphor. 25.

We have already declared what a secret is, the kindes and species thereof: it remaineth now to shew how we may attain to know those things which we desire.

The true and onely way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth,

1. *In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.*

2. *Also see that your hearts be not burthened with surfeting and drunkennesse, and the cares of this life.*

3. *Also commit your cares unto the Lord, and he will do it.*

4. *Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.*

5. *And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with my eye.*

6. *Also if you which are evil, know how to give good things to your children, how much more shall your Father which is in heaven give his holy Spirit to them that ask him?*

If you will do the will of my Father which is in heaven, ye are truely my disciples, and we will come unto you, and make our abode with you.

If you draw these seven places of Scripture from the letter unto the Spirit, or into action, thou canst not erre, but shalt attain to the desired bound; thou shalt not erre from the mark, and God himself by his holy Spirit will teach thee true and profitable things: he will give also his ministring Angels unto thee, to be thy companions, helpers and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that cheerfully rejoycing thou maist say with the Apostles, That the Spirits are obedient unto thee; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

Aphor.

Aphor. 26.

There is another way which is more common, that ſecrets may be revealed unto thee alſo, when thou art unwitting thereof; either by God, or by Spirits which have ſecrets in their power; or by dreams, or by ſtrong imaginations and impreſſions, or by the conſtellation of a nativity by celeſtial knowledge. After this manner are made heroick men, ſuch as there are very many, and all learned men in the world, *Plato*, *Ariſtotle*, *Hippocrates*, *Galen*, *Euclide*, *Archimedes*, *Hermes Triſmegiſtus* the father of ſecrets, with *Theophraſtus Paracelſus*; all which men had in themſelves all the vertues of ſecrets. Hitherto alſo are referred; *Homer*, *Heſiod*, *Orpheus*, *Pythagoras*; but theſe had not ſuch gifts of ſecrets as the former. To this are referred, the Nymphes, and ſons of *Meluſina*, and Gods of the Gentiles, *Achilles*, *Æneas*, *Hercules*: alſo *Cyrus*, *Alexander* the great, *Julius Ceſar*, *Lucullus*, *Sylla*, *Marius*

It is a Canon, That every one know his own Angel, and that he obey him according to the Word of God: and let him beware of the ſnares of the evil Angel, leſt he be involved in the calamities of *Brute* and *Marcus Antonius*. To this refer the book of *Jovianus Pontanus* of Fortune, and his *Enuches*.

The third way is, diligent and hard labor, without which no great thing can be obtained from the divine Deity worthy admiration, as it is ſaid,

Tu nihil invita dices faciesve Minerva.

Nothing canſt thou do or ſay againſt *Minerva*'s will.

We do deteſt all evil Magicians, who make themſelves aſſociates with the devils with their unlawful ſuperſtitions, and do obtain and effect ſome things which God permitteth to be done, inſtead of the puniſhment of the devils. So alſo they do other evil acts, the devil being the author, as the Scriptures

ptures testifie of *Judas*. To these are referred all idolaters of old, and of our age; and abusers of Fortune, such as the heathens are full of. And to these do appertain all Charontick evocation of Spirits, as the work of *Saul* with the woman, and *Lucanus* prophesie of the deceased souldier, concerning the event of the Pharsalian war; and the like.

Aphor. 27.

Make a Circle with a center A, which is B. C. D. E. At the East let there be B. C. a square. At the North, C. D. At the west, D. E. And at the South, E. D. Divide the several quadrants into seven parts, that there may be in the whole 28 parts: and let them be again divided into four parts, that there may be 112 parts of the Circle: and so many are the true secrets to be revealed. And this Circle in this maner divided, is the seal of the secrets of the world, which they draw from the onely center A, that is, from the invisible God, unto the whole creature. The Prince of the Oriental secrets is resident in the middle, and hath three Nobles on either side, every one whereof hath four under him, and the Prince himself hath four appertaining unto him. And in this manner the other princes and nobles have their quadrants of secrets, with their four secrets. But the Oriental secret is the study of all wisdome; The West of strength; The South, of tillage; The North, of more rigid life: So that the Eastern secrets are commended to be the best; the Meridian to be mean; and the East and North to be lesser. The use of this seal of secrets is, that thereby thou maist know whence the Spirits or Angels are produced, which may teach the secrets delivered unto them from God. But they have names taken from their offices and powers according to the gift which God hath severally distributed to every one of them. One hath the power of the sword; another, of the pestilence; and another, of inflicting famine upon the people as it is ordained by God. Some are destroyers of Cities, as those two were, who were sent to overthrow *Sodom* and *Gomorrha* and the places adjacent, examples whereof the

holy

holy Scripture witneſſeth. Some are the watch-men over Kingdoms; others, the keepers of private perſons; and from thence, any one may eaſily form their names in his own language: ſo that he which will, may ask a phyſical Angel, mathematical, or philoſophical, or an Angel of civil wiſdom, or of ſupernatural or natural wiſdome, or for any thing whatſoever; and let him ask ſeriouſly, with a great deſire of his mind, and with faith and conſtancy; and without doubt, that which he asketh he ſhall receive from the Father and God of all Spirits. This faith ſurmounteth all ſeals, and bringeth them into ſubjection to the will of man. The Characteriſtical maner of calling Angels ſucceedeth this faith, which dependeth onely on divine revelation; But without the ſaid faith preceding it, it lieth in obſcurity. Nevertheleſs, if any one will uſe them for a memorial, and no otherwiſe, and as a thing ſimply created by God to this purpoſe, to which ſuch a ſpirituall power or eſſence is bound; he may uſe them without any offence unto God. But let him beware, leſt that he fall into idolatry; and the ſnares of the devil, who with his cunning ſorceries, eaſily deceiveth the unwary. And he is not taken but onely by the finger of God, and is appointed to the ſervice of man; ſo that they unwillingly ſerve the godly; but not without temptations and tribulations, becauſe the commandment hath it, That he ſhall bruiſe the heel of Chriſt, the ſeed of the woman. We are therefore to exerciſe our ſelves about ſpiritual things, with fear and trembling, and with great reverence towards God, and to be converſant in ſpiritual eſſences with gravity and juſtice. And he which medleth with ſuch things, let him beware of all levity, pride, covetouſneſs, vanity, envy and ungodlineſs, unleſs he will miſerably periſh.

Aphor. 21.

Becauſe all good is from God, who is onely good, thoſe things which we would obtain of him, we ought to ſeek them by prayer in Spirit and Truth, and a ſimple heart. The concluſion of the ſecret of ſecrets is, That every one exerciſe himſelf

ſelf in prayer, for thoſe things which he deſires, and he ſhall not ſuffer a repulſe. Let not any one deſpiſe prayer; for by whom God is prayed unto, to him he both can and will give. Now let us acknowledge him the Author, from whom let us humbly ſeek for our deſires. A merciful and good Father, loveth the ſons of deſires, as *Daniel*; and ſooner heareth us, then we are able to overcome the hardneſs of our hearts to pray. But he will not that we give holy things to dogs, nor deſpiſe and contemn the gifts of his treaſury. Therefore diligently and often read over and over the firſt Septenary of ſecrets, and guide and direct thy life and all thy thoughts according to thoſe precepts; and all things ſhall yield to the deſires of thy minde in the Lord, to whom thou truſteſt.

The fifth Septenary.

Aphor. 29.

As our ſtudy of Magick proceedeth in order from general Rules premiſed, let us now come to a particular explication thereof. Spirits either are divine miniſters of the word, and of the Church, and the members thereof; or elſe they are ſervient to the Creatures in corporal things, partly for the ſalvation of the ſoul and body, and partly for its deſtruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that ſeeketh after a good end, let him follow it; and he that deſires an evil end, purſue that alſo, and that earneſtly, from divine puniſhment, and turning away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchſtone that will judge between good and evil; and let him propoſe unto himſelf what is to be avoided, and what is to be ſought after; and that which he conſtituteth and determineth to himſelf, let him follow diligently, not procraſtinating or delaying, until he attain to his appointed bound.

Aphor.

Aphor. 30.

They which desire riches, glory of this world, Magistracy, honours, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they shall obtain them, every one according to his destiny, industry, and magical Sciences, as the History of *Melesina* witnesseth, and the Magicians thereof, who ordained, That none of the Italian nation should for ever obtain the Rule or Kingdome of *Naples*; and brought it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar Angels of the Kingdoms of the world.

Aphor. 31.

Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that Prince be not again absolved from his obedience by a succeeding Magician. Therefore the Kingdom of *Naples* may be again restored to the Italians, if any Magician shall call him who instituted this order, and compel him to recall his deed; he may be compelled also, to restore the secret power taken from the treasury of Magick; A Book, a Gemme, and magical Horn. which being had, any one may easily, if he will, make himself the Monarch of the world. But *Judæus* chused rather to live among Gods, until the judgement, before the transitory good of this world; and his heart is so blinde, that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal destruction. And he may be easier called up, then the Angel of *Plotinus* in the Temple of *Isis*.

Aphor. 32.

In like maner also, the Romans were taught by the Sibyls books; and by that means made themselves the Lords of the world, as Histories witness. But the Lords of the Prince of a Kingdom do bestow the lesser Magistracies. He therefore that desireth to have a lesser office, or dignity, let him magi-

magically call a Noble of the Prince, and his desire shall be fulfilled.

Aphor. 33.

But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he shall obtain his desire in that kinde, whereby he would grow rich, either in earthly goods, or merchandize, or with the gifts of Princes, or by the study of metals, or Chymistry: as he produceth any president of growing rich by these meanes, he shall obtain his desire therein.

Aphor. 34.

All manner of evocation is of the same kinde and form, and this way was familiar of old time to the Sibyls and chief Priests. This in our time, through ignorance and impiety, is totally lost; and that which remaineth, is depraved with infinite lyes and superstitions.

Aphor. 35.

The humane understanding is the onely effecter of all wonderfull works, so that it be joyned to any Spirit; and being joyned, she produceth what she will. Therefore we are carefull to proceed in Magick, lest that Syrens and other monsters deceive us, which likewise do desire the society of the humane soul. Let the Magician carefully hide himself alwaies under the wings of the most High, lest he offer himself to be devoured of the roaring Lion: for they who desire earthly things, do very hardly escape the snares of the devil.

The sixth Septenary.

Aphor. 36.

Care is to be taken, that experiments be not mixed with experiments; but that every one be onely simple and several: for God and Nature have ordained all things to a certain and appointed

appointed end: ſo that for examples ſake, they who perform cures with the moſt ſimple herbs and roots, do cure the moſt happily of all. And in this manner, in Conſtellations, Words and Characters, Stones, and ſuch like, do lie hid the greateſt influences or vertues in deed, which are inſtead of a miracle.

So alſo are words, which being pronounced, do forthwith cauſe creatures both viſible and inviſible to yeild obedience, aſwell creatures of this our world, as of the watry, aery, ſubterranean, and Olympick, ſupercelestial and infernal, and alſo the divine.

Therefore ſimplicity is chiefly to be ſtudied, and the knowledge of ſuch ſimples is to be ſought for from God; otherwiſe by no other meanes or experience they can be found out.

Aphor. 37.

And let all lots have their place decently: Order, Reaſon and Means, are the three things which do eaſily render all learning aſwell of the viſible as inviſible creatures. This is the courſe of Order, That ſome creatures are creatures of the light; others, of darkneſs: theſe are ſubject to vanity, becauſe they run headlong into darkneſs, and inthrall themſelves in eternal puniſhments for their rebellion. Their Kingdome is partly very beautiful in tranſitory and corruptible things on the one part, becauſe it cannot conſiſt without ſome vertue and great gifts of God; and partly moſt filthy, and horrid to be ſpoken of, becauſe it aboundeth with all wickedneſs and ſin, idolatry, contempt of God, blaſphemies againſt the true God and his works, worſhipping of devils, diſobedience towards Magiſtrates, ſeditions, homicides, robberies, tyranny, adulteries, wicked luſts, rapes, theſts, lyes, perjuries, pride, and a covetous deſire of rule; in this mixture conſiſteth the kingdome of darkneſs: but the creatures of the light, are filled with eternal truth, and with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkneſs, as the members of Chriſt. Between theſe and the other, there is a continual war, untill God ſhall put an end to their ſtrife, by his laſt judgment.

Aphor. 38.

Therefore Magick is twofold in its first division; the one is of God, which he bestoweth on the creatures of light; the other also is of God, but it is the gift which he giveth unto the creatures of darkness: and this is also two-fold: the one is to a good end, as when the Princes of darkness are compelled to do good unto the creatures, God enforcing them; the other is for an evil end, when God permitteth such to punish evil persons, that magically they are deceived to destruction; or, also he commandeth such to be cast out into destruction.

The second division of Magick is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments by invisible things; and it acteth other things, aswel with mixed means, as instruments and effects.

The third division is, There are some things which are brought to pass by invocation of God alone: this is partly Prophetical, and Philosophical, and partly as it were Theophrastical.

Other things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists.

The fourth division is, That some exercise their Magick with the good Angels in stead of God, as it were descending down from the most high God: such was the Magick of *Baalim*.

Another Magick is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, That some do act with Spirits openly, and face to face; which is given to few: others do work by dreams and other signes; which the ancients took from their auguries and sacrifices.

The sixth division is, That some work by immortal creatures, others by mortal creatures, as Nymphs, Satyrs, and such like inhabitants of other elements, Pigmies, *&c.*

The seventh division is, That the Spirits do serve some of their

their own accord, without art; others they will ſcarce attend, being called by art.

Among theſe ſpecies of Magick, that is the moſt excellent of all, which dependeth upon God alone. The ſecond, Them whom the Spirits do ſerve faithfully of their own accord. The third is, that which is the property of Chriſtians, which dependeth on the power of Chriſt which he hath in heaven and earth.

Aphor. 39.

There is a ſeven-fold preparation to learn the Magick Art.

The firſt is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as alſo by the ſeal of the creation, and of the creatures; and by the wonderful effects which the viſible and inviſible creatures of God do ſhew forth.

Secondly, it is requiſite, that a man deſcend down into himſelf, and chiefly ſtudy to know himſelf; what mortal part he hath in him, and what immortal; and what part is proper to himſelf, and what diverſe.

Thirdly, That he learn by the immortal part of himſelf, to worſhip, love and fear the eternal God, and to adore him in Spirit and Truth; and with his mortal part, to do thoſe things which he knoweth to be acceptable to God, and profitable to his neighbours.

Theſe are the three firſt and chiefeſt precepts of Magick, wherewith let every one prepare himſelf that covets to obtain true Magick or divine wiſdome, that he may be accounted worthy thereof, and one to whom the Angelical creatures willingly do ſervice, not occultly onely, but alſo manifeſtly, and as it were face to face.

Fourthly, Whereas every man is vigilant to ſee to what kinde of life he ſhall be called from his mothers womb, that every one may know whether he be born to Magick, and to what ſpecies thereof; which every one may perceive eaſily that

readeth theſe things, and by experience may have ſucceſs therein; for ſuch things and ſuch gifts are not given but onely to the low and humble.

In the fifth place we are to take care, that we underſtand when the Spirits are aſſiſting us, in undertaking the greateſt buſineſs; and he that underſtands this, it is manifeſt, that he ſhall be made a Magician of the ordination of God; that is, ſuch a perſon who uſeth the miniſtery of the Spirits to bring excellent things to paſs. Here, as for the moſt part, they ſin either through negligence, ignorance, or contempt, or by too much ſuperſtition; they offend alſo by ingratitude towards God, whereby many famous men have afterwards drawn upon themſelves deſtruction: they ſin alſo by raſhneſs and obſtinacy; and alſo when they do not uſe their gifts for that honour of God which is required, and do preſer πάρεργα ἔργοις.

Sixthly, The Magician had need of faith and taciturnity, eſpecially, that he diſcloſe no ſecret which the Spirit hath forbid him, as he commanded *Daniel* to ſeal ſome things, that is, not to declare them in publick; ſo as it was not lawfull for *Paul* to ſpeak openly of all things which he ſaw in a viſion. No man will believe how much is contained in this one precept.

Seventhly, In him that would be a Magician, there is required the greateſt juſtice, that he undertake nothing that is ungodly, wicked or unjuſt, nor to let it once come in his minde; and ſo he ſhall be divinely defended from all evil.

Aphor. 40.

When the Magician determineth with himſelf to do any incorporeal thing, either with any exteriour or interiour ſenſe, then let him govern himſelf according to theſe ſeven ſubſequent laws, to accompliſh his Magical end.

The firſt Law is this, That he know that ſuch a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the courſe of his life according to the rule preſcribed in the word of God. Secondly,

Secondly, Alwaies pray with *David*, *Take not thy holy Spirit from me; and ſtrengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beſeech thee, O heavenly Father, do not give power unto any lying Spirit, as thou didſt over* Ahab *that he periſhed; but keep me in thy truth.* Amen.

Thirdly, Let him accuſtome himſelf to try the Spirits, as the Scripture admoniſheth; for grapes cannot be gathered of thorns: let us try all things, and hold faſt that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

The fourth is, To be remote and clear from all manner of ſuperſtition; for this is ſuperſtition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to chuſe or frame to our ſelves, to worſhip God with ſome kinde of worſhip which he hath not commanded: ſuch are the Magical ceremonies of Satan, whereby he impudently offereth himſelf to be worſhipped as God.

The fifth thing to be eſchewed, is all worſhip of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of Nature: which things many falſe and wicked Magicians faign.

Sixthly, All the deceitful imitations and affections of the devil are alſo to be avoided, whereby he imitateth the power of the creation and of the Creator, that he may ſo produce things with a word, that they may not be what they are. Which belongeth onely to the omnipotency of God, and is not communicable to the creature.

Seventhly, Let us cleave faſt to the gifts of God, and of his holy Spirit, that we may know them, and diligently embrace them with our whole heart, and all our ſtrength.

Aphor. 41.

We come now to the nine laſt Aphoriſmes of this whole Tome; wherewith we will, the divine mercy aſſiſting us, conclude this whole Magical *Iſagoge*.

Therefore in the firſt place it is to be obſerved, what we underſtand by Magician in this work. Him

Him then we count to be a Magician, to whom by the grace of God, the ſpiritual eſſences do ſerve to manifeſt the knowledge of the whole univerſe, and of the ſecrets of Nature contained therein, whether they are viſible or inviſible. This deſcription of a Magician plainly appeareth, and is univerſal.

An evil Magician is he, whom by the divine permiſſion the evil Spirits do ſerve, to his temporal and eternal deſtruction and perdition, to deceive men, and draw them away from God; ſuch was *Simon Magus*, of whom mention is made in the *Acts of the Apoſtles*, and in *Clemens*; whom St. *Peter* commanded to be thrown down upon the earth, whenas he had commanded himſelf, as it were a God, to be raiſed up into the air by the unclean Spirits.

Unto this order are alſo to be referred all thoſe who are noted in the two Tables of the Law, and are ſet forth with their evil deeds.

The ſubdiviſions and ſpecies of both kindes of Magick, we will note in the Tomes following. In this place it ſhall ſuffice, that we diſtinguiſh the Sciences, which is good, and which is evil: Whereas man ſought to obtain them both at firſt, to his own ruine and deſtruction, as *Moſes* and *Hermes* do demonſtrate.

Aphor. 42.

Secondly, We are to know, That a Magician is a perſon predeſtinated to this work from his mothers wombe; neither let him aſſume any ſuch great things to himſelf, unleſs he be called divinely by grace hereunto, for ſome good end; to a bad end is, that the Scripture might be fulfilled, *It muſt be that offences will come; but wo be to that man through whom they come.* Therefore, as we have before oftentimes admoniſhed, With fear and trembling we muſt live in this world.

Notwithſtanding I will not deny, but that ſome men may with ſtudy and diligence obtain ſome ſpecies of both kindes of Magick, if it may be admitted. But he ſhall never aſpire to the higheſt kindes thereof; yet if he covet to aſſail them, he ſhall doubtleſs offend both in ſoul and

and body, Such are they, who by the operations of false Magicians, are sometimes carried to Mount *Horeb*, or in some wilderness, or desarts; or they are maimed in some member, or are simply torn in pieces, or are deprived of their understanding; even as many such things happen by the use thereof where men are forsaken by God, and delivered to the power of Satan.

The seventh Septenary.

Aphor. 43.

The Lord liveth, and the works of God do live in him by his appointment, whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved punishment. Therefore these Spirits of their free-will, through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magician of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporal things.

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magicians of Satan do perform great things, and greater then any man would believe: although they do subsist in their own limits, nevertheless they are above all humane apprehension, as to the corporal and transitory things of this life; which many ancient Histories, and daily Examples do testifie. Both kindes of Magick are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgiving; the

other

other is a little ſollicitous about eternal things; but wholly exerciſeth himſelf about corporal things, that he may freely enjoy all his luſts and delights in contempt of God and his anger.

Aphor. 44.

The paſſage from the common life of man unto a Magical life, is no other but a ſleep from that life, and an awaking to this life; for thoſe things which happen to ignorant and unwiſe men in their common life, the ſame things happen to the willing and knowing Magician.

The Magician underſtandeth when the minde doth meditate of himſelf; he deliberateth, reaſoneth, conſtituteth and determineth what is to be done; he obſerveth when his cogitations do proceed from a divine ſeparate eſſence, and he proveth of what order that divine ſeparate eſſence is.

But the man that is ignorant of Magick, is carried to and fro, as it were in war with his affections; he knoweth not when they iſſue out of his own minde, or are impreſſed by the aſſiſting eſſence; and he knoweth not how to overthrow the counſels of his enemies by the word of God, or to keep himſelf from the ſnares and deceits of the tempter.

Aphor. 45.

The greateſt precept of Magick is, to know what every man ought to receive for his uſe from the aſſiſting Spirit; and what to refuſe: which he may learn of the Pſalmiſt, ſaying, *Wherewith ſhall a young man cleanſe his way? in keeping thy word, Oh Lord.* To keep the word of God, ſo that the evil one ſnatch it not out of the heart, is the cheifeſt precept of wiſdom. It is lawful to admit of, and exerciſe other ſuggeſtions which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit ſuch ſuggeſtions proceed: But we ought to take heed, that we are not too much buſied about unneceſſary things, according to the admonition of Chriſt; *Martha, Martha, thou art troubled about many things; but Mary hath choſen the better part, which ſhall*

not

not be taken from her. Therefore let us alwaies have regard unto the saying of Christ, *Seek ye first the kingdome of God and his righteousnes, and all these things shall be added unto you.* All other things, that is, all things which are due to the mortal Microcosme, as food, raiment, and the necessary arts of this life.

Aphor. 46.

There is nothing so much becometh a man, as constancy in his words and deeds, and when the like rejoyceth in his like; there are none more happy then such, because the holy Angels are conversant about such, and possess the custody of them: on the contrary, men that are unconstant are lighter then nothing, and rotten leaves. We chuse the 46 Aphorisme from these. Even as every one governeth himself, so he allureth unto himself Spirits of his nature and condition; but one very truely adviseth, that no man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction. This precept appeareth most plainly: for *Midas*, when he would convert all things into gold, drew up such a Spirit unto himself, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman about *Fanck ford* at *Odera*, in our times, who would scrape together and devour mony of any thing. Would that men would diligently weigh this precept, and not account the Histories of *Midas*, and the like, for fables; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden mountains of *Utopia*. Therefore we ought most diligently to observe, that such presumptions should be cast out of the mind, by the word, while they are new; neither let them have any habit in the idle minde, that is empty of the divine word.

Aphor. 47.

He that is faithfully conversant in his vocation, shall have also the Spirits constant companions of his desires, who will successively supply him in all things. But if he have any knowledge in Magick, they will not be unwilling to shew him, and familiarly to converse with him, and to serve him in those several ministeries, unto which they are addicted; the good Spirits in good things, unto salvation, the evil Spirits in every evil thing, to destruction. Examples are not wanting in the Histories of the whole World; and do daily happen in the world. *Theodosius* before the victory of *Arbogastus*, is an example of the good; *Brute* before he was slain, was an example of the evil Spirits, when he was persecuted of the Spirit of *Cæsar*, and exposed to punishment, that he slew himself, who had slain his own Father, and the Father of his Country.

Aphor. 48.

All Magick is a revelation of Spirits of that kinde, of which sort the Magick is; so that the nine Muses are called, in *Hesiod*, the ninth Magick, as he manifestly testifies of himself in *Theogony*. In *Homer*, the genius of *Ulysses* in *Psigiogagia*. *Hermes*, the Spirits of the more sublime parts of the minde. God revealed himself to *Moses* in the bush. The three wise men who came to seek Christ at *Jerusalem*, the Angel of the Lord was their leader. The Angels of the Lord directed *Daniel*. Therefore there is nothing whereof any one may glory; *For it is not unto him that willeth, nor unto him that runneth; but to whom God will have mercy*, or of some other spiritual fate. From hence springeth all Magick, and thither again it will revolve, whether it be good or evil. In this manner *Tages* the first teacher of the Magick of the Romanes, gushed out of the earth. *Diana* of the Ephesians shewed her worship, as if it had been sent from heaven. So also *Apollo*. And all the Religion of the Heathens is taken from the same Spirits; neither are the opinions of the Seducers, humane inventions.

Aphor.

5.

Aphor. 49.

The conclusion therefore of this *Isagoge* is the same which we have above already spoken of, That even as there is one God, from whence is all good; and one sin, to wit, disobedience against the will of the commanding God, from whence comes all evil; so that *the fear of God is the beginning of all wisdom*, and the profit of all Magick; for obedience to the will of God, followeth the fear of God; and after this, do follow the presence of God and of the holy Spirit, and the ministery of the holy Angels, and all good things out of the inexhaustible treasures of God.

But unprofitable and damnable Magick ariseth from this; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of this world beginneth, and setteth up his kingdom in stead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the flye which falleth into his web, so Satan spreadeth abroad his nets, and taketh man with the snares of covetousness, until he sucketh him, and draweth him to eternal fire: these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous Reader, apply thy eyes and minde to the sacred and profane Histories, & to those things which thou seest daily to be done in the world; and thou shalt finde all things full of Magick, according to a two-fold Science, good and evil; which that they may be the better discerned, we will put here their division and subdivision, for the conclusion of these *Isagoges*; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be laboured for by every one, to a competent end of life and living.

- Sciences
  - Good
    - Theosophy
      - Knowledge of the Word of God, and ruling ones life according to the word of God.
      - Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the mystery of Angels.
    - Anthrosophy given to man
      - Knowledge of natural things.
      - Wisdome in humane things.
  - Evil
    - Cacosophy
      - Contempt of the word of God, and to live after the will of the devil.
      - Ignorance of the government of God by Angels.
      - To contemne the custody of the Angels, and that their companions are of the devil.
      - Idolatry.
      - Atheism.
    - Cacodæmony
      - The knowledge of poisons in nature, and to use them.
      - Wisdome in all evil arts, to the destruction of mankinde, and to use them in contempt of God, and for the loss and destruction of men.

MVSEVM BRITANNICVM

FINIS

THE Fourth BOOK OF Occult Philosophy.

OF

GEOMANCIE.

MAGICAL ELEMENTS of *Peter de Abano.*

ASTRONOMICAL GEOMANCIE.

The NATURE of SPIRITS.

ARBATEL of MAGICK.

The Species or several Kindes of MAGICK.

Translated into English

By R[illegible] TURNER, *Philo-Med.*

LONDON:

Printed by *J. C.* for THO. ROOKS, at the [illegible] at the East-end of S. *Pauls.* [illegible]

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Henry Cornelius Agrippa

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Ag 8 g E 1665

To the Unprejudiced Reader.

AS the fall of man made himself and all other creatures subject to vanity, so by reason thereof, the most noble and excellent Arts wherewith the Rational soul was indued, are by the rusty canker of Time brought unto Corruption. For Magick it self, which the ancients did so divinely contemplate, is scandalized with bearing the badge of all diabolical sorceries which Art (saith Mirandula) Pauci intelligunt, multi reprehendunt, & sicut canes ignotos semper allatrant. Few understand, many reprehend; and as dogs barke at those they know not: so do many condemne and hate the things they understand not. Many men there are, that abhor the very name and word Magus, because of Simon Magus, who being indeed not Magus, but Goes, that is, familiar with evil Spirits, usurped that Title. But Magick and Witchcraft are far differing Sciences; whereof Pliny being ignorant, scoffeth thereat: for Nero (saith Pliny) who had the most excellent Magicians of the East sent him by Tyridates king of Armenia, who held that kingdom by him, found the Art after long study and labour altogether ridiculous. Now Witchcraft and Sorcery are workes done meerely by the devill, which with respect unto same covenant made with man, he acteth by men his instruments, to accomplish his evil ends: of these, the histories of all ages, people and countries, as also the holy Scriptures, afford us sundry examples.

Plin. lib. 30 Nat. Hist.

But Magus is a Persian word primitively, whereby is exprest such a one as is altogether conversant in things

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Art of worshipping God: and the Persians called their gods [illegible] *hence* Apollonius *saith, that* Magus *is either* [illegible] *or* [illegible] *that is,* [illegible] *is a name sometime of him that is a god by nature, and sometimes of him that is in the service of God: in which latter sense is it taken* Matthæi, 1, 2. *when the wise-men came to worship Jesus; and this is the first and* [illegible] *which is called divine Magick; and these the Latines did* [illegible] *Sapientes, or wise-men; for the fear and worship of God is the beginning of knowledge. These wise-men the Greeks call* Philosophers; *and amongst the Egyptians they were termed* Priests: *The Hebrews termed them* Cabalistos, *Prophets, Scribes and Pharisees; and amongst the Babylonians they were differenced by the name of* Caldeans; *and by the Persians called* Magicians: *and one speaking of* Sosthenes, *one of the ancient Magicians, useth these words:* Et verum Deum merita majestate prosequitur, & angelos ministros Dei; sed veri ejus venerationi novit assistere; idem dæmonas prodit terrenos, vagos, humanitatis inimicos: Sosthenes *ascribeth the due Majesty to the true God, and acknowledgeth that his Angels are ministers and messengers which attend the worship of the true God; he also hath delivered, that there are devils earthly and wandering, and enemies to mankind.*

So that the word Magus *of it self imports a Contemplator of divine and heavenly Sciences; but under the name of* Magick, *are all unlawful Arts comprehended; as Necromancy and Witchcraft, and such Arts which are effected by combination with the devil, and whereof he is a party.*

These witches and Necromancers are also called Malefici *or* Venefici; *Sorcerers or poisoners; of which name witches are rightly called, who without the Art of Magick*

do

[illegible] by the help of [illegible] [illegible] [illegible]

Creator through the study of Magick and Astrologie; as his writings, to this day extant among us, testifie.

The third kinde of Magick containeth the whole Philosophy of Nature, which bringeth to light the inmost vertues, and extracteth them out of Natures hidden bosome to humane use: Virtutes in centro centri latentes; *Vertues hidden in the centre of the Centre, according to the Chymists: of this sort were* Albertus, Arnoldus de Villa nova, Raymond, Bacon, *and others, &c.*

The Magick these men profess'd, is thus defined: Magia est connexio à viro sapiente agentium per naturam cum patientibus, sibi, congruenter respondentibus, ut inde opera prodeant, non sine eorum admiratione qui causam ignorant. *Magick is the connection of natural agents and patients, answerable each to other, wrought by a wise man, to the bringing forth of such effects as are wonderful to those that know not their causes.*

In all these, Zoroaster *was well learned, especially in the first and the highest: for in his Oracles he confesseth God to be the first and the highest; he believeth the Trinity, which he would not investigate by any natural knowledge: he speaketh of Angels, and of Paradise; approveth the immortality of the soul; teacheth Truth, Faith, Hope, and Love; discoursing of the abstinence and charity of the* Magi.

Of this Zoroaster, Eusebius *in the Theologie of the Phœnicians, using* Zoroaster's *own words:* Hæc ad verbum scribit (*saith* Eusebius) Deus primus, incorruptibilium, sempiternus, ingenitus, expers partium, sibiipsi simillimus, bonorum omnium auriga, munera non expectans, optimus, prudentissimus, pater juris, sine doctrina justitiam perdoctus, natura perfectus, sapiens, sacræ naturæ unicus inventor,

&c.

[illegible] God the first, [illegible] without parts, well like himself, the guide of all good, expecting no reward, the best, the wisest, the father of right, having learned justice without teaching, perfect, wise by nature, and onely inventor thereof.

So that a Magician is no other but divinorum cultor & interpres, a Judicious observer and expounder of divine things, and the Art itself is none other quam Naturalis Philosophiæ absoluta consummatio, then the absolute perfection of Natural Philosophy. Nevertheless there is a mixture in all things, of good with evil, of falshood with truth, of corruption with purity. The good, the truth, the purity in every kinde, may well be embraced: As in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that did forbeare to worship the God of all power, or condemn that kinde of Worship, because the devil was so adored in the Image of Baal, Dagon, Astaroth, Chemosh, Jupiter, Apollo, and the like.

Neither did the abuse of Astrologie terrifie Abraham, (if we believe the most ancient and religious Writers) from observing the motions and natures of the heavenly bodies. Neither can it dehort wise and learned men in these days from attributing those vertues, influences, and inclinations, to the stars and other Lights of heaven, which God hath given to those his glorious creatures.

I must expect some calumnies and obtrectations against this, from the malicious prejudiced man, and the lazie affecters of Ignorance, of whom this age swarmes: but the voice and sound of the Snake and the Goose, is all one. But our stomacks are not now so queazie and tender, after so

long

[illegible] and [illegible] that we should [illegible] Age, [illegible] Aristotles Metaphysicks, in a Council in France, was forbid to be read.

But I incite the Reader to a charitable opinion hereof, with a Christian Protestation of an innocent purpose therein; and intreat the Reader to follow this advice of Tabæus, Qui litigant, sint ambo in conspectu tuo mali & rei. And if there be any scandal in this enterprise of mine, it is taken all given. And this comfort I have in that Axiome of Trismegistus, Qui pius est, summe philosophatur; and therefore I present it without disguise, and object it to all of candor and indifferencie; and of Readers, of whom there be four sorts, as one observes, Spunges, which extract all without distinguishing; Hour-glasses, which receive, and pour out as fast; Bags, which retain onely the Dregs of Spices, and let the Wine escape; and Sieves, which retain the best onely. Some there are of the last sort, and to them I present this Occult Philosophy, knowing that they may reap good thereby. And they who are severe against it, they shall pardon this my opinion, that such their severity proceeds from Self-guiltiness; and give me leave to apply that of Ennodius, that it is the nature of Self-wickedness, to think that of others, which themselves deserve. And it is all the comfort which the guilty have, Not to finde any innocent. But that amongst others this may finde some acceptation, is the desire of

Robert Turner.

To his ſpecial friend Mr. R. Turner, on his judicious Tranſlation of *Corn. Agrippa*.

AS one that juſt out of a Trance appears,
Amaz'd with ſtranger ſights whoſe ſecret fears
Are ſcarcely paſt, but doubtful whether he
May credit's eyes, remaineth ſtedfaſtly
Fix'd on thoſe objects; juſt like him I ſtand,
Rapt in amazement to behold that can
By art come neere the gods, that far excel
The Angels that in thoſe bright Spheres do dwell.
Behold Agrippa *mounting th' lofty skies,*
Talking with Gods; and then anon he pries
Int' earths deep cabinet, as Mercury,
All kindes of Spirits willing ſubjects be,
And more then that his book ſupplies: but we
Blinde mortals, no wayes could be led to ſee
That light without a taper: then thou to us
Muſt be Agrippa *and an* Oedipus.
Agrippa *once again appears, by thee*
Pull'd out o'th' aſhes of antiquity.
Let ſquint-ey'd envie pine away, whilſt thou
Wear'ſt crowns of Praiſe on thy deſerving brow.

I.P.B. Cantabrigiæ.

To his ingenious friend Mr. *Turner*, upon his Translation.

THrice-noble Soul! renown'd Epitome
Of Learning and Occult Philosophie;
That unknown Geomancie dost impart,
With profound secrets of that abstruse Art!
T' expound Natural Magick, is thy task;
Not hell-born Necromancie to unmask;
Exposing Mysteries to publick view,
That heretofore were known to very few.
Thou dost not keepe thy knowledge to thy self,
(As base covetous Misers do their pelf;
Whose numerous bags of rust-eaten gold,
Profits none, till themselves are laid in mold)
But studious of Publike good dost make
All of th' fruits of thy labours to partake,
Therefore if some captious Critick blame
Thy Writings, surely then his judgement's lame.
Art hath no hater but an empty pate,
Which can far better carp, then imitate.
Nay Zoilus *or* Momus *will not dare*
Blame thy Translation, without compare
Excellent. So that if an hundred tongues
Dame Nature had bestow'd, and brazen lungs;
Yet rightly to ebucciate thy praises,
I should want strength, as well as polite phrases.
But if the Gods will grant what I do crave,
Then Enoch's *Translation shalt thou have.*

W.P.S. John's *Cambr.*

To

To his friend the Author, on this his Translation.

VVHat, not a Sibyl or Cassandra left?
Apollo ceas'd? Has sharp-fang'd Time bereft
Us of the Oracles? Is Dodan's grove
Cut down? Does ne'er a word proceed from Jove
Into the ears of mortals that inherit
Tiresias soul, or the great Calcha's spirit?
What is become o' th' Augurs that foretold
Natures intents? Are th' Magi dead, that could
Tell what was done in every Sphere? Shall we
Not know what's done in the remot'st Country
Without great travel? Can't we below descry
The minde o' th' gods above? All's done by thee,
Agrippa; all their Arts lie couch'd in thee.
Th' Art that before in divers heads did lie,
Is now collect into one Monopoly.
But all's in vain; we lack'd an Oedipus,
Who should interpret's meaning unto us:
This thou effect'st with such dexterity,
Adding perhaps what th' Author ne'er did see;
That we may say, Thou dost the Art renew:
To thee the greater half of th' praise is due.

J. B. Cantabrigia.

To the Author, on his Translation of Cornelius Agrippa.

PAllas of learning th' art, if Goddess nam'd
Which Prototype thy knowledge hath explain'd;
Which Nature also striving to conceive,
Science and Learning, in this Form of thine,
To us not darkly, but doth clearly shew
Knowledge of Mysteries as the shrine in you.
By thy permission 'tis, we have access
Into Geomancy; which yet, unless
Thou hadst unmask'd, a mystery 't had lain,
A task too hard for mortals to explain.
Which since thou hast from the Lethæan floods
Preserv'd, we'll consecrate the Lawrel-buds
To thee: (Phœbus dismissed) thine shall be
The Oracle to which all men shall flee
In time of danger; thy predictions shall,
To whatsoever thou command'st, inthral
Our willing hearts; yea, thou shalt be
Sole Prophet, we obedient to thee.

J. R.

To the Author, on this his ingenious Translation of Cornelius Agrippa.

WHat is't I view? Agrippa made to wear
An English habit? Sure 'tis something rare.
Or are his Romane garments, by thy wit,
Translated to an English garb so fit
T' illustrate him? for that thou hast, we see,
Enlightned his obscure Philosophie;
And that which did so intricate remain,
Thou hast expos'd to ev'ry vulgar brain.
If then thy beams through such dark works shine clear,
How splendent will they in thine own appear!
Then go thou on, brave soul, to spread such rays
Of Learning through the world, may speak thy praise,
And fear no Criticks: for thou, by a Spell,
Canst force their tongues within their teeth to dwell.

Jo. Tabor, of St. John's in Cambridge.

To the Author, on his Translation of Cornelius Agrippa.

Doth Phœbus *ceaſe to anſwer t' our demands?*
Or will he not accept at mortals hands
A ſad Bidental? And is Sibyls *cave*
Inhabitable? Or may Tireſias *have*
No ſucceſſor nor rival? How ſhall we
Then Oedipus *to th' world direct? If be*
Do Inceſt adde to Parricide, th' are dumb,
That could predict what things ſhould ſurely come:
And they are ſilent that knew when t' apply
T' our body-Politick Purge and Phlebotomy.
How will bold thieves our treaſures rob, who ſhall
Loſt goods regain, or by his Charmes recal
The nocent? Th' Art is by thee repriv'd:
In thee the Magi *ſeem to be reviv'd.*
Phœbus *is not brain-ſick,* Joves *does not dead,*
Th' Oracles not ceas'd: Agrippa's *bed*
(Like the Arabian birds ſelf-builded neſt,
Which firſt her Urn proves, then her quickning reſt
Hath thee produc'd more then his equal ſure,
Elſe had this Art as yet remain'd obſcure,
A miracle to vulgars, well knowne to none,
Scarce read by deepeſt apprehenſion.
Then I'll conclude, Since thou doſt him explain,
That th' younger brother hath the better brain.

John Tomlinſon,
of St. John's *in* Cambridge.

To

To his good friend the Author, on his Translation of Occult Philosophy and Geomancie.

MOst noble undertakings! as if Art
And Prudence should a bargain make, t' impart
Refulgent lustres: you send forth a ray
Which noblest Patrons never could display.
Well may Diana *love you, and inspire*
Your noblest Genius with cœlestial fire,
Whose sparkling Fancie wish more power can quell,
And sooner conquer then a Magick Spell.
The Author thought not, (when he pen'd the Book)
To be surmounted by a higher look,
Or be o'ertopt b' a more triumphant strein,
Which should exalt his then-most pleasant vein.
But seeing that a later progeny
Hath snatch'd his honour from obscurity,
Both shall revive, and make Spectators know
The best deservers of the Lawrel bow.
Nature and Art here strive, the victory
To get: and though to yeeld he doth deny,
Th' hast got the start: though he triumph in praise,
Yet may his Ivie wait upon your Bays.

M. S.
Contabrigiæ.

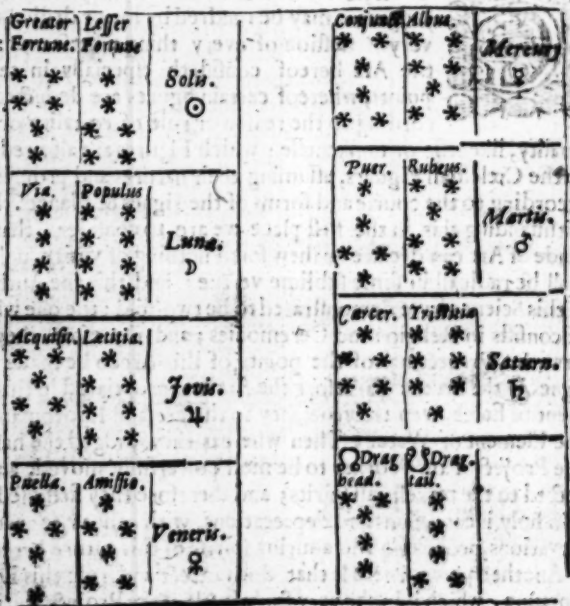
Henry

Henry Cornelius Agrippa, *of Geomancy.*

GEOMANCY is an Art of Divination, whereby the judgment may be rendred by lot, or destiny, to every Question of every thing whatsoever: but the Art hereof consisteth especially in certain points, whereof certain figures are deducted according to the reason or rule of equality or inequality, likenesse or unlikenesse; which Figures are also reduced to the Cœlestiall Figures, assuming their natures and proprieties, according to the course and forms of the Signes & Planets. Notwithstanding this in the first place we are to consider, that this kinde of Art can declare or shew forth nothing of verity, unless it shall be radicall in some sublime vertue; and this the Authours of this Science have demonstrated to be two-fold: the one whereof consists in Religion and Ceremonies; and therefore they will have the Projections of the points of this Art to be made with signes in the Earth: wherefore the Art is appropriated to this Element of Earth, even as Pyromancy to the fire, and Hydromancy to the Element of Water: Then whereas they judged the hand of the Projector or Worker to be most powerfully moved, and directed to the terrestriall spirits; and therefore they first used certain holy incantations and deprecations, with other rites and observations, provoking and alluring spirits of this nature hereunto.

Another power there is that doth direct and rule this Lot or Fortune, which is in the very soule it self of the Projector, when he is carried to this work with some great egresse of his owne desire: for this Art hath a naturall obedience to the soul it self, and

and of neceſſity hath efficacy and is moved to that which the ſoul it ſelf deſires; and this way is by far more true and pure: neither matters it where or how theſe points are projected, therefore this Art hath the ſame Radix with the Art of Aſtrologicall Queſtions: which alſo can no otherwiſe be verified, unleſſe with a conſtant and exceſſive affection of the Querent himſelf. Now then that we may proceed to the Praxis of this Art; firſt it is to be knowne, that all Figures upon which this whole Art is founded are onely ſixteen, as in this following Table you ſhall ſee noted, with their names.



Now

Now we proceed to declare with what Planets these Figures are distributed; for hereupon all the propriety and nature of Figures, and the judgement of the whole Art dependeth: Therefore the *greater* and *lesser Fortune* are ascribed to the Sun; but the *first* of *greater Fortune* is when the Sun is diurnal, and posited in his dignities; the other, or *lesser Fortune*, is when the Sun is nocturnall, or placed in lesse dignities. *Via*, and *Populus* (that is, the Way, and People) are referred to the Moon; the first from her beginning and encreasing, the second from her full light and quarter decreasing. *Acquisitio*, and *Laetitia* (which is Gain, Profit; Joy and Gladnes) are of *Jupiter*: But the first hath *Jupiter* the *greater Fortune*, the second the *lesse*, but without detriment. *Puella* & *Amissio* are of *Venus*; the first fortunate, the other (as it were) retrograde, or combust. *Conjunctio* & *Albus* are both Figures of *Mercury*, & are both good; but the first the more Fortunate. *Puer* & *Rubeus* are Figures ascribed to *Mars*; the first whereof hath *Mars* benevolent, the second malevolent. *Carcer* & *Tristitia* are both Figures of *Saturn*, & both evil; but the first of the greater detriment. The Dragons head and Dragons tayl do follow their own natures.

And these are the infallible comparisons of the Figures, and from these we may easily discern the equality of their signes; therefore the *greater* and *lesser Fortunes* have the signe of *Leo*; which is the House of the Sun: *Via* & *Populus* have the signe of *Cancer*, which is the House of the Moon: *Acquisitio* hath for his signe *Pisces*; & *Laetitia Sagittary*, which are both the Houses of *Jupiter*: *Puella* hath the signe of *Taurus*, and *Amissio* of *Libra*, which are the Houses of *Venus*: *Conjunctio* hath for its signe *Virgo*, & *Albus* the signe *Gemini*, the Houses of *Mercury*: *Puella* and *Rubeus* have for their signe *Scorpio*, the House of *Mars*: *Carcer* hath the signe *Capricorn*, & *Tristitia Aquary*, the Houses of *Saturn*: The Dragons head and tail are thus divided, the head to *Capricorn*, and the Dragons tail adhereth to *Scorpio*; and from hence you may easily obtain the Triplicities of these signes, after the manner of the Triplicities of the signes of the Zodiack: *Puer* therefore, both *Fortunes*, & *Laetitia*, do govern the fiery Triplicity; *Puella*, *Conjunctio*, *Carcer*, and the Dragons

head, the earthly Triplicity: *Albus*, *Amissio*, & *Tristitia*, do make the Airy Triplicity: & *Via*, *Populus*, & *Rubeus*, with the Dragons tail, & *Acquisitio*, do rule the watry Triplicity; & this order is taken according to the course or manner of the signes.

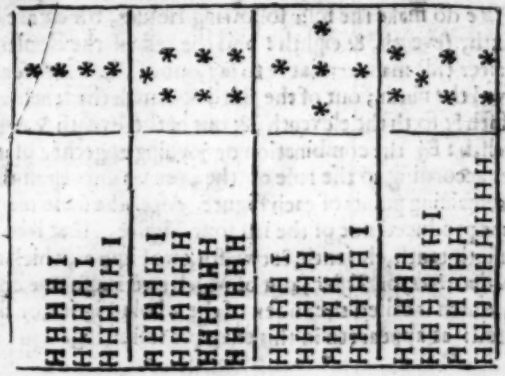
But if any will constitute these Triplicities according to the natures of the Planets, and Figures themselves, let him observe this Rule, that *Fortuna major*, *Rubeus*, *Puer*, and *Amissio*, do make the fiery Triplicity: *Fortuna minor*, *Puella*, *Latitia*, and *Conjunctio*, the Triplicity of the Ayr: *Acquisitio*, the Dragons tail: *Via*, & *populus*, do govern the watry Triplicity; and the earthly Triplicity is ruled by *Carcer*, *Tristitia*, *Albus*, and the Dragons head. And this way is rather to be observed then the first which we have set forth; because it is constituted according to the Rule and manner of the signes.

This order is also far more true and rational then that which vulgarly is used, which is described after this manner: of the Fiery Triplicity are, *Cauda*, *Fortuna minor*, *Amissio*, and *Rubeus*: of the Airy Triplicity are, *Acquisitio Latitia*, *Puer*, and *Conjunctio*: of the watry Triplicity are, *Populus*, *Via*, *Albus*, *Puella*: And *Caput*, *Fortuna major*, *Carcer*, and *Tristitia*, are of the earthly Triplicity.

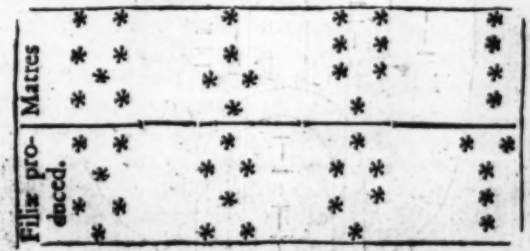
They do likewise distribute these figures to the twelve signes of the Zodiack, after this manner; *Acquisitio* is given to *Aries*; *Fortuna*, both *major* and *minor* to *Taurus*; *Latitia* to the signe *Gemini*; *Puella* and *Rubeus* to *Cancer*; *Albus* is assigned to *Leo*; *Via* to *Virgo*; the Dragons head, and *Conjunctio* to *Libra*; *Puer* is submitted to *Scorpio*; *Tristitia* and *Amissio* are assigned to *Sagitary*; the Dragons tail to *Capricorn*; *Populus* to *Aquarius*; and *Carcer* is assigned to the signe *Pisces*.

And now we come to speak of the manner of projecting or setting down these figures, which is thus; that we set down the points according to their course in four lines, from the right hand toward the left, & this in four courses: There will therefore result unto us four Figures made in four several lines, according to the even or uneven marking every several line; which four Figures are wont to be called *Matres*: which do bring forth the rest, filling up and compleating the whole Figure.

gure of judgement, an example whereof you may see here following.

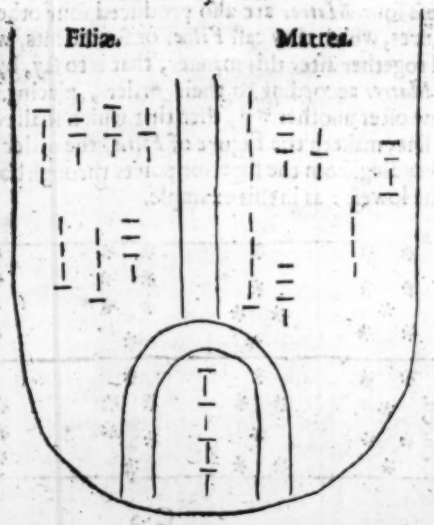


Of these four *Matres* are also produced four other secondary Figures, which they call *Filiæ*, or succedents, which are gathered together after this manner, that is to say, by making the four *Matres* according to their order, placing them by course one ofter another **; then that which shall result out of every line, maketh the Figure of *Filiæ*, the order whereof is by descending from the superior points through both *mediums* to the lowest: as in this example.



And theſe 8 Figures do make 8 Houſes of Heaven, after this manner, by placing the Figures from the left hand towards the right: as the four *Matres* do make the four firſt Houſes, ſo the four *Filiæ* do make the four following Houſes, which are the fifth, ſixth, ſeventh, & eighth: and the reſt of the Houſes are found after this manner; that is to ſay, out of the firſt & ſecond is derived the ninth; out of the third & fourth the tenth; out of the fifth & ſixth the eleventh; & out of the ſeventh & eighth the twelfth: By the combination or joyning together of two Figures according to the rule of the even or uneven number in the remaining points of each Figure. After the ſame manner there are produced out of the laſt four Figures, that is to ſay, of the ninth, tenth, eleventh, & twelfth, two Figures, which they call *Coadjutrices*, or *Teſtes*; out of which two is alſo one conſtituted, which is called the Index of the whole Figure, or thing Queſited: as appeareth in this example following.

A Theme of Geomancie.



And

And this which we have declared is the common manner observed by Geomancers, which we do not altogether reject, neither extoll; therefore this is also to be considered in our judgements: Now therefore I shall give unto you the true Figure of Geomancy, according to the right constitution of Astrologicall reason, which is thus.

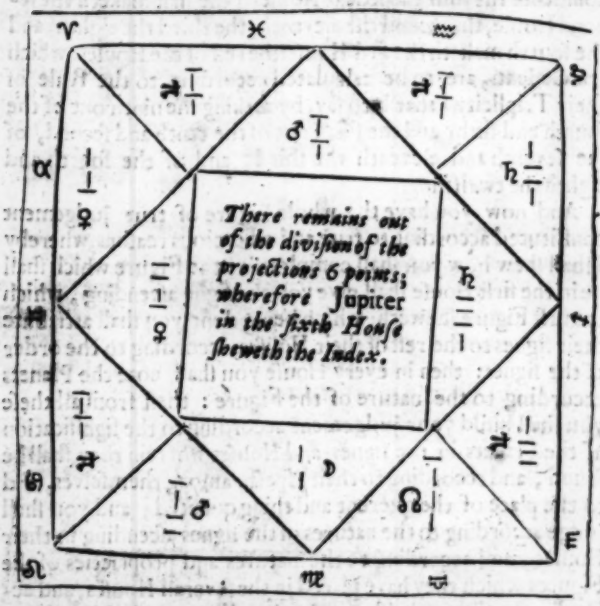
As the former *Matres* doe make the four Angles of an House, the first maketh the first Angle, the second the second Angle, the third maketh the third Angle, and the fourth the fourth Angle; so the four *Filiæ* arising from the *Matres*, do constitute the four succedent Houses; the first maketh the second House, the second the eleventh, the third the eighth, and the fourth maketh the first House: the rest of the Houses, which are Cadents, are to be calculated according to the Rule of their Triplicity; that is to say, by making the ninth out of the fourth and fifth, and the sixth out of the tenth and second, of the seventh and eleventh the third, and of the fourth and eighth the twelfth.

And now you have the whole Figure of true judgement constituted according to true and efficacious reasons, whereby I shall shew how you shall compleat it: the Figure which shall be in the first House shall give you the signe ascending, which the first Figure sheweth; which being done, you shall attribute their signes to the rest of their Houses, according to the order of the signes: then in every House you shall note the Planets according to the nature of the Figure: then from all these you shall build your judgement according to the signification of the Planets in the signes and Houses wherein they shall be found, and according to their aspects among themselves, and to the place of the querent and thing quæsited; and you shall judge according to the natures of the signes ascending in their Houses, and according to the natures and proprieties of the Figures which they have placed in the severall Houses, and according to the commisture of other Figures aspecting them: The Index of the Figure which the Geomancers for the most part have made, how it is found in the former Figure.

But here we shall give you the secret of the whole Art, to

finde

finde out the Index in the subsequent Figure, which is thus: that you number all the points which are contained in the lines of the projections, and this you shall divide by twelve: and that which remaineth project from the Ascendent by the several Houses, and upon which House there falleth a final unity, that Figure giveth you a competent Judgement of the thing quested; and this together with the significations of the Judgements aforesaid. But if on either part they shall be equal, or ambiguous, then the Index alone shall certifie you of the thing quested. The Example of this Figure is here placed.



It remaineth now, that we declare, of what thing and to what house a Question doth appertain. Then, what every Figure doth shew or signifie concerning all Questions in every House.

First

First therefore we shall handle the significations of the Houses; which are these.

The first House sheweth the person of the Querent, as often as a Question shall be proposed concerning himself, of his own matters, or any thing appertaining to him. And this House declareth the Judgement of the life, form, state, condition, habit, disposition, form and figure, and of the colour of men. The second House containeth the Judgement of substance, riches, poverty, gain and loss, good fortune and evil fortune: and of accidents in substance; as theft, loss or negligence. The third House signifieth brethren, sisters, and Collaterals in blood: It judgeth of small journeys, and fidelities of men. The fourth House signifies fathers and grandfathers, patrimony and inheritance, possessions, buildings, fields, treasure, and things hidden: It giveth also the description of those who want any thing by theft, losing, or negligence. The fifth House giveth judgement of Legats, Messengers, Rumours, News; of Honour, and of accidents after death: and of Questions that may be propounded concerning women with childe, or creatures pregnant. The sixth House giveth Judgement of infirmities, and medicines; of familiars and servants; of cattel and domestick animals. The seventh House signifies wedlock, whoredom, and fornication; rendreth Judgement of friends, strifes, and controversies; and of matters acted before Judges. The eighth hath signification of death, and of those things which come by death of Legats, and Hereditaments; of the dowry or portion of a wife. The ninth House sheweth journeys, faith, and constancy; dreams, divine Sciences, and Religion. The tenth house hath signification of Honours, and of Magisterial Offices. The eleventh House signifies friends, & the substance of Princes. The twelfth House signifies enemies, servants, imprisonment, and misfortune, and whatsoever evil can happen besides death and sickness, the Judgements whereof are to be required in the sixth House, and in the eighth.

It rests now, that we shew you what every figure before spoken of signifieth in these places; which we shall now unfold.

For-